







H O L Y  
MEDITATIONS

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Written originally in *Latin*  
By JOHN GERHARD.  
Newly Translated into *English*.

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W I T H  
Some Account of the AUTHOR  
and his WRITINGS.

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L O N D O N :

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# The PREFACE.



Know the READER will expect to have some Account of the Author, especially as he was a Foreigner; which, though it will not be much to his Satisfaction, yet let this small Account suffice, that the Author, *John Gerhard*, was Professor of Divinity in the University of *Jena*, a Town of *Thuringia* in *Germany*, belonging to the Duke of *Saxe Weimar*, which formerly had its particular Kings; but was afterwards subject to the Kings of *France* of the first Race; it lies between the Dutchy of *Brunswick* and the County of *Hesse*. The City was of no Consideration till after the Dukes of *Saxony* built the University in it, which was founded *January 25, 1555*; about which Time we suppose the AUTHOR was born, who was a Man of indefatigable Pains and Learning. As



## The P R E F A C E.

As for his Eminency, we have no other Instance of it than in the indefatigable Care he took in compiling, *The Supplement to Chemitius's Evangelical Harmony*, which was forc'd upon him by the Assignment of Great Men, and by eight Professors of Divinity at a particular Meeting held at *Jena* on that Occasion, so that he was in a Manner obliged to submit to the Labour.

And though this Work took up a great deal of Time, it was not all he wrote, as witness his learned Commentaries on the Books of *Peter* and the Epistle of *Paul* the Apostle to the *Hebrews*.

Notwithstanding these M E D I T A T I O N S are the least Part of his WRITINGS, they have been translated almost into all Languages. What a Loss the University of *Jena* had by his Death *Michael Delker's* Funeral Orations, and those of several other Universities, fully evidence.

T H E



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# Holy Meditations.

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## M E D I T A T I O N I.

*Of the true Knowledge of Sin.*

*Confession cures our Disease.*



OLY God, just Judge, my Sins are observed with my Eyes, and with my Mind; every Day I think of Judgment, because Death hangs over me every Hour; every Day I think of Judgment, because an Account must be given of every Day in the Judgment. I search out my Life, and behold it is altogether vain and profane: Vain and unprofitable are many of my Actions; more vain yet are my Words; vainer still are many of my Thoughts; my Life is not only vain, but also impious and profane: I find nothing that is good in it; for if there seem to be any good in it, it is not truly and perfectly good, because it is infected with original Sin, and corrupt Nature. Holy

*Job*



*Job* said, *I was afraid of all my Works.* If an Holy Man thus complain, what ought one that is wicked to do? All our Righteousness is as a menstruous Cloth; and if such be our Righteousness, what, I pray you, is our Unrighteousness? When ye have done all things that are commanded you, saith our Saviour, say, that *ye are unprofitable Servants.* If our Obedience be unprofitable, our Disobedience will be abominable. Holy God, if I owe myself, and all that I can do, unto thee, (even when I do not sin) what is there that I can repay for all my Sin? That our Righteousness, which seems such, compared to God's Righteousness, is meer Unrighteousness. A Candle in the dark is discerned to shine, but set it in the Sun's Beams, it is darkned. Oft times we think a Piece of Timber strait, if it be not applied to the Rule; but place it to the Rule, we easily find its Deviation. Oft times the Image of a Seal seems perfect in the Eyes of Spectators, and yet it is very imperfect in the Eye of the Artificer. So a thing is often vile to our Apprehension, which by the Artist is highly valued. The Judgment of God is one thing, the Judgment of Man another. The Remembrance of many sins affrights me, and yet they are many more that fly my Knowledge. Who can understand his Errors? Cleanse thou me from my secret Faults, O Lord! I dare not lift up my Eyes to Heaven, because I have offended him who dwelleth in Heaven: Nor find I any Refuge on Earth; for what Favour dare I hope for

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or from the Creatures, who have offended the  
ord of the Creatures? My Adversary the De-  
ill accuseth me : O thou most just Judge, saith  
e to God, judge thou him to be mine for Sin,  
who would not be thine by Grace : Thine he is  
y Nature, mine he is by Complacency in Sin :  
Disobedient to thee, obedient to me : From thee  
e received the garment of Innocency and Im-  
mortality, from me he received this ragged  
Coat of an ill Life : He has put off thy Gar-  
ment, he comes unto thee with mine : Judge  
thou him to be mine, and to be condemned  
with me. All the Elements accuse me : The  
Heaven saith, I have administred thee Light  
or Comfort : The Air saith, I have given all  
orts of Fowls to be subject to thee : The Water  
saith, I have given thee divers kinds of Fishes  
or to eat : The Earth saith, I have given thee  
Bread and Wine for Nourishment ; and yet  
thou hast abused all these, in Contempt of our  
Creator. So that all these our Benefits shall be  
urned to thy Punishment. The Fire saith, let  
him be burnt in me ; the Water saith, let him  
be drowned in me ; the Air saith, let him be  
anned in me ; the Earth saith, let him be swal-  
owed up of me. The Holy Angels accuse me,  
even those which God gave to minister unto me  
n this Life, and to comfort me in the next ;  
but by my Sins I have deprived myself of their  
holy Ministry here, and of the Hope of their  
Comfort hereafter. The very Word of God,  
o wit, the Divine Law, accuseth me : Either  
God's Law is to be fulfilled, or I must perish.

B

But

But for me to fulfil the Law, is impossible; eternally to perish is intolerable. God, the most strict Judge, accuseth me, who is a powerful Executor of his own eternal Law. I cannot deceive him, for he is Wisdom itself: I cannot fly from him, for his Power ruleth every where: Whither therefore shall I fly? To thee, O pious Christ, our only Saviour and Redeemer! My Sins are great, but thy Satisfaction is greater; my Unrighteousness is great, but thy Righteousness is greater. I confess, do thou pardon; I open, do thou cover; I disclose, do thou cover my Infirmities; in me there is nothing but Damnation; in thee there is nothing but Salvation; I have committed many Crimes, for which I might most justly be condemned; but thou hast not forgotten from whence thou mayest in Mercy save me. I appeal from the Throne of Justice to the Throne of Mercy: I desire not to enter into Judgment, but only by the Interposition of thy most Holy Merit between me and thy Judgment.

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## MEDITATION II.

*An Exercise of Repentance from the Lord's Passion.*

**B**Ehold Christ suffering for thee. Behold, faithful Soul, the Grief of him suffering on the Cross, the Wounds of him hanging there,



the Torment of him dying. That Head dreaded  
by Angels was pricked with sharp Thorns; that  
Face which was fairer than the Sons of Men,  
deformed with the Spitting of wicked Men;  
those Eyes brighter than the Sun, wax dim in  
Death; those Ears which hear angelical Praises,  
deafened with the Insultings and bitter Taunts of  
Sinners; that Mouth which uttereth divine  
Discourses, and teacheth Angels, drinks Gall  
and Vinegar; those Feet, at whose Footstool it  
is adored, are fastened with Nails; that Body,  
which is the most holy Seat of the Deity, and  
the purest Habitations, was beaten and pierced  
with a Spear; nothing remained but his Tongue,  
that with it he might pray for his Crucifiers.  
He that reigneth in Heaven with the Father, was  
most sadly afflicted by Sinners, on the Cross:  
God dies, God suffers, God pours forth his  
Blood. From the Greatness of the Price, you  
may esteem the Greatness of the Danger; from  
the Worth of the Remedy esteem the Danger  
of the Malady. Consider, faithful Soul, the  
exceeding hot Wrath of God; his eternal and  
only begotten, and only beloved Son, was made  
our Intercessor, after the Fall of our first Pa-  
rent, and yet his Anger is not turned away:  
He interceded by whom the World was made,  
and he who is the chief Advocate of our Salva-  
tion, took upon him the Cause of us poor  
Wretches; and yet his Anger is not turned  
away. Our Saviour took Flesh upon him, that  
by communicating the Glory of the Divinity to  
our Flesh, he might expiate sinful Flesh; that

the healing Power of perfect Righteousness being communicated to our Flesh, he might wipe off the poisonous Infection of Sin inherent to our Flesh, and that Grace might befall our Flesh, and yet his Anger is not turned away. What shall be done to the withered Tree, if thus it be done to the green? What shall be done to Sinners, if the Just and Righteous be thus dealt with? How shall he punish our Sins, who scourgeth against other Mens? How shall he always endure that in Servants which he so severely punished in his Son? What shall Reprobates suffer, if the only begotten suffer so greatly? If Christ went not off without scourging, who yet came in without Sin, what Stripes are they worthy of who come into the World with Sin, who live in Sin, and go out in Sin? Let the Servant rejoice, while that for his Offence the beloved Son suffered so grievously. The Servant accumulates the Wrath of the Lord, while that for pacifying and appeasing his Father's Wrath, the Son labours so greatly. O infinite Anger of God! O inestimable Fury! O utmost Rigour of Justice! which so raged against the only beloved Son, who was also Partaker of his own Essence; not for any Fault of his own, but because that he interceded for the Servant. What will he do to the Servant who carelessly perseveres in Sins and Offences? Let the Servant fear and be amazed, and let him be sad about his own Merits, while that the Son is punished not for his own Merits; Let the Servant fear who ceaseth not to sin, while that

the Son so laboureth for Sin : Let the Creature  
 fear, which crucified the Creator : Let the Ser-  
 vant fear, which slew the Lord : Let the Wic-  
 ked and Sinner fear, who so afflicted the pious  
 and holy. Dearly beloved, let us hear him cal-  
 ling, let us hear him crying ; he calls from the  
 Cross, see, O Man, what things I suffer for thee ;  
 to thee I call, because for thee I die : See the  
 Punishments which I suffer ; see the Nails with  
 which I am pierced ; there is no Sorrow like  
 my Sorrow. Seeing that the outward Sorrow  
 is so great, the inward Mourning is more grie-  
 vous, being that I find thee so ungrateful. Have  
 Pity and Compassion upon us, thou who alone  
 canst pity, and turn thou our stony Hearts unto  
 thee.

### MEDITATION III.

*Of the Fruit of true and serious Repentance.*

*Christ calls upon us to repent.*

**S**alutary Repentance is the Foundation and  
 Beginning of an Holy Life : For where  
 there is true Repentance, there is Forgiveness  
 of Sins ; where the Forgiveness of Sins is, there  
 is the Grace of God ; where the Grace of God  
 is, there is Christ ; where Christ is, there is  
 his Merit ; where the Merit of Christ is, there  
 is Satisfaction for Sin ; where Satisfaction for  
 Sin is, there is Righteousness ; where Rights-

ousness is, there is a joyful and quiet Conscience ; where a quiet Conscience is, there is the Holy Ghost ; where the Holy Ghost is, there is the whole ever-blessed Trinity ; where the whole Trinity is, there is eternal Life ; therefore where true Repentance is, there is eternal Life ; but where Repentance is not, there is neither the Forgiveness of Sins, nor the Grace of God, nor Christ, nor his Merit, nor Satisfaction for Sin, nor Righteousness, nor a quiet Conscience, nor the Holy Ghost, nor the Holy Trinity, nor eternal Life. Why therefore do we defer our Repentance ? Why put we it off till To-morrow, seeing that neither To-morrow nor true Repentance are in our Power ; nor must we only give an Account of To-morrow, but To-day, in the last Judgment. To-morrow is not so sure, as Destruction is certain to the Impenitent. God hath promised Pardon to the Penitent, but he hath not promised To-morrow. Christ's Satisfaction hath no Place but in a truly contrite Heart. The Prophet *Esai* witnesseth, that our Sins divide between God and us ; but by Repentance we return unto him. Acknowledge, and grieve for the Guilt of thy Sin, so shalt thou find God pacified to thee in Christ. It is I that blot out thine Iniquities, saith the Lord, therefore our Sins are written in the Court of Heaven. The Prophet says, *Turn thy Face from our Sins* ; therefore our God sets our Iniquities before him. *Moses* prays, *Turn unto us, O God* ; so that Sins separate us from God. *Esai* complains, *Our Sins have answered us* ; therefore they



they accuse us before the Tribunal of Divine Justice. *David* prays, *Cleanse thou me from my Sins*; so that Sin is the most filthy Corruption before God. The same prays, *Heal my Soul, for I have sinned against thee*; therefore Sin is the Disease of the Soul. *Whosoever shall sin against me, I will blot him out of my Book*, saith the Lord; so that for Sin we are blotted out of the Book of Life. The Psalmist prays, *Cast me not away from thy Presence*; so that for Sin we are cast away from God: *Take not thy holy Spirit from me*; so that by Sin the Holy Ghost is cast out of the Temple of the Heart, even as Bees are driven away by Smoke, and Doves by Stench: *Restore unto me the Joy of thy Salvation*; so that Sin vexeth the Soul, and exhausts the Moisture of the Heart. *Esai* cries out, *The Earth is polluted by the Inhabiters thereof, which transgress the Law*; so that Sin is a certain infectious Poison. *Out of the Deep have I cried unto thee, O Lord*, saith the Psalmist; so that Sin presseth us down to Hell. *Formerly we were dead in Sin*, saith the Apostle; so that Sin is the Spiritual Death of the Soul. *By deadly Sin Man loseth God*; God is an infinite and incomprehensible Good; therefore, to lose God, is an infinite and incomprehensible Evil. How salutary therefore is Repentance, which reclaims us from Sin, and brings us back unto God? And so great is Sin, as he is great that is offended with Sin; but him Heaven and Earth contain not. Let us hasten then, let us hasten to such a saving Medicine for so desperate a Disease.

If at Death you repent, you leave not your Sins, but your Sins leave you. You will scarce find any truly to have repented at Death, but only the Thief upon the Cross. The Lord first mortifies by Repentance, that afterwards he may quicken by the Consolation of the Spirit; first, by serious Sorrow, he leads unto Hell, that he may bring us back from thence by the Favour of his Grace. God doth not cover, unless you first uncover; he doth not pardon, unless you first confess; he doth not justify, unless you first condemn yourself; he comforts not, unless you first despair in yourself. May God vouchsafe to work this true Repentance in us by his Holy Spirit.

## MEDITATION IV.

*A Meditation of the Name of Jesus.*

*What can be sweeter than the Name of Jesus?*

**O** Good Jesus, be thou also to me a Jesus! For thy holy Name's sake have Compassion upon me. My Life condemns me, but the Name of Jesus shall save me. How sweet and delectable is this Name? For what is Jesus but a Saviour? And what can befall those that are saved? What farther can we ask or desire, but Salvation? Take me, O Lord Jesus, into the Number of thy Children, that together with them

them I may praise thy holy and saving Name.  
 If I have deprived myself of my own Integrity,  
 have I robbed thee also of thy Mercy? If poor  
 Wretch I could destroy and damn myself, canst  
 not thou for all this, of thy Mercy, save me?  
 Do not thou, O Lord, so take notice of my  
 Sins, as to be unmindful of thy Mercy: Do  
 not thou so mark and balance any Faults, as to  
 make them outweigh thy Merit: Do not thou  
 so watch my Evil, as to be forgetful of thy Good:  
 Call not to mind thy Wrath against the Guilty,  
 but think thou of Pity in regard of the Miser-  
 able; Thou who hast given me a Mind to de-  
 sire thee, wilt thou withdraw thyself from my  
 Desire? Thou who hast shewn me my Indig-  
 nation and just Damnation, wilt thou hide thy  
 Merit, and the Promise of eternal Life? My  
 Cause is to be pleaded before the heavenly Tri-  
 bunal; but it comforts me, that in the Court  
 of Heaven the Name of a Saviour is assigned  
 thee, because that that Name was brought  
 down from Heaven by an Angel. Thou, O  
 Lord, art Truth, thy Name is holy and true;  
 be thou also unto me Jesus, and a Saviour. Be  
 thou a Jesus unto me in this Life, my Jesus in  
 Death, my Jesus in the last Judgment, my Je-  
 sus in eternal Life. As verily thou wilt be,  
 good Jesus; because, as thou art unchangeable  
 in thy Essence, so art thou unchangeable in  
 Mercy. Thy Name shall not be changed. O  
 Lord Jesus, for my sake, who am a miserable  
 Sinner, the rather vouchsafe thou to be my Sa-  
 viour. In me is Sin, Rejection, Damnation;

in thy Name is Justification, Election, Salvation. But I am baptized into thy Name, I believe in thy Name, I will die in thy Name, I will rise in thy Name, I will appear in Judgment in thy Name. All things are done in thy Name, and shut up in it like a Treasure. I beseech thee by that Name, O good Jesus, lest I be damned by my own Fault and Unbelief, whom thou art desirous to save by thy most precious Merit and saving Name.

### MEDITATION V.

*An Exercise of Faith from the Love of Christ  
in the Agony of Death.*

*The Grace of Jesus is my Gain.*

SEE, O Lord Jesus, how injurious I am against thy Passion. My Heart is grieved, and my Soul exceeding sad, that I have no Works of my own, and that my Merits are not before me; when as yet thy Passion is my Action, thy Works my Merits. I am injurious to thy Passion, seeing that it being most sufficient of itself, I seek yet, as doubting of it, a Supply of my own Works. But if I should find my own Righteousness, thy Righteousness would nothing avail me; or, at the least, I should not desire it so greatly. If I seek for the Works of the Law, I shall be condemned by the Law; for I know that I am no longer under the Law, but under Grace; I have liv'd wretchedly,



Wretchedly, I have sinned, Holy Father, against  
 Heaven, and am not worthy to be called thy  
 son; yet refuse thou me not the Name of a  
 servant. Hitherto I always followed the Sug-  
 gestions of Satan, let him be trod under Foot,  
 at the last, I beseech thee. Satan is present,  
 and accuseth me, but in me he hath nothing.  
 The Visage of Death frights me, but Death  
 shall be the End of my Sins, and the Beginning  
 of an holy Life. Then finally shall I perfectly  
 please thee, O God; then, at length, shall I  
 be confirmed in Power and Goodness. My Debt  
 is very great, nor have I any thing wherewith  
 to pay; but I trust in the Riches and Bounty of  
 him that hath promised. Let him free me who  
 hath engaged for me; let him pay for me that  
 took my Debt upon him. I have sinned, O  
 Lord, and my Sins are many and very great;  
 yet I will not commit that most enormous Sin,  
 to accuse thee of Untruth, who hast testified  
 by thy Oath, by thy Word, and by thy Works,  
 that thou art satisfied for mine Iniquities. I fear  
 not my Sins, for thou art my Righteousness; I  
 fear not my Ignorance, for thou art my Wis-  
 dom; I fear not Death, for thou art my Life;  
 I fear not my Errors, thou art my Truth; I  
 fear not Corruption, thou art my Resurrection;  
 I fear not the Sorrows of Death, thou art my  
 Joy; I fear not the Strictness of Judgments, for  
 thou art my Righteousness. Let the Dew of  
 thy Grace and enlivening Comfort be instilled  
 into my parched Soul. My Spirit fainteth, but  
 shortly it shall be refreshed in thee; my Flesh  
 languisheth,

languisheth and flagereth, but it shall speedily sprout forth; I am constrained to undergo Corruption, but thou shalt speedily free me from Corruption, because thou hast freed me from all Evils. Come, Lord Jesus, and he that loves thee, let him say, come.

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### MEDITATION VI.

*Comfort to the Penitent from Christ's Passion chiefly out of Anselm.*

*Christ's Cross is our Crown.*

**A**LL the Glory of the Godly is in the Ignominy of the Lord's Passion. The godly Man's Rest is in the Wounds of our Saviour. Our Life is in his Death, our Glory in his Exaltation. How great is thy Mercy, O heavenly Father, omnipotent God? I could of myself offend thee, I could not of myself appease thee; do thou therefore reconcile me to thyself in Christ. My Flesh provoked thee to Wrath; let the Flesh of Christ, I beseech thee incline thee to Mercy. Great is that which my Iniquity hath deserved, but far greater that which the Piety of my Redeemer hath merited. Holy Father, pour not thy Wrath upon me, I beseech thee, seeing that for my Sins thou hast smitten thy Son. Holy Jesus free thou me from the Wrath of God, which thou tookest it upon thyself, on the Cross, for me.

Ho

Holy Spirit, protect me with thy Comfort against the Wrath of God, who in the Gospel hast pronounced Mercy to the contrite Penitent. Holy God, most just Judge, I find no Place whither to fly from thy angry Countenance. If I ascend unto Heaven, thou art there; If I go down into Hell, behold thou art there; if I take the Wings of the Morning, and remain in the uttermost Parts of the Sea, even there also shall thy Hand lead me, and thy right Hand shall hold me. I will fly therefore unto Christ, and in his Wounds will I hide myself. Certainly my whole Life is either wholly in Sin, and damnable, or else unfruitful and contemptible. But why do I divide that which is unfruitful from damnable? Verily, if it be unfruitful, it is damnable; for *every Tree that brings not forth good Fruit, shall be cast into the Fire.* Not only that Tree which bringeth forth evil, but that which bringeth forth no Fruits, shall be cast into the Fire. The Goats set at the left Hand of the Judge, do affright me; not that they have done no Evil, but because they have done no Good; they gave no Meat to the Hungry, no Drink to the Thirsty; therefore, Oh! thou dry and unprofitable Tree, worthy of eternal Flames! What wilt thou answer in that Day, when all the Time of living bestowed on thy self, shall be required of thee, even to the Twinkling of an Eye, how it was laid out by thee? Neither an Hair of thy Head, nor a Moment of thy Time shall perish. O great Straits! On this Hand our Sins

Sins will accuse us, on that Hand, Justice terrifying us: Under, the dreadful Gulph of Hell lying open; above, an angry Judge; within, a knowing Conscience; without, a burning World. Shall the Righteous scarcely be saved? Whither then shall the Sinner turn himself? To lye hid will be impossible; to appear will be intolerable; from whence then shall my Soul be saved? Where shall I seek Counsel? What Angel shall advise? It is Jesus himself, the same that is my Judge, between whose Hands I tremble. Take Comfort, then, O my Soul, despair not; hope in him whom thou fearest, run unto him from whom thou hast fled. O Jesus Christ, for thy Name's sake make me according to thy Name: Behold a Wretch calling upon thy Name. In thee, O Lord, I put my Trust, let me never be confounded.

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## MEDITATION VII.

*Of the Fruit of the Lord's Passion.*

*Christ's Passion is my Hope.*

**A**S oft as I think of the Lord's Passion, so oft do I altogether presume great Things concerning the Love of God, and the Pardon of my Sins. He bows his Head to kiss, he extends his Arms to embrace, he opens his Hand to give, his Side is opened, that we may behold his Heart inflamed with Love. His Wounds



Wounds are clouded with Sorrow, but bright with Love; so that by the opening of the Wound, we ought to enter the Secret of the Heart. His Redemption is wholly sufficient, because that not a single Drop, but a River of Blood flowed abundantly from the five Wounds of his Body. When *Abraham* willed to offer his Son in Sacrifice, the Lord said, *Now I know of a Truth that thou lovest me.* Do thou also acknowledge the great Love of the eternal Father, that would deliver his only begotten Son to die for us. Consider, believing Soul, the manifold Fruit of the Lord's Passion. Christ poured out bloody Sweat for us, lest in the Hour of Death a cold Sweat should seize on us. He was willing to strive with Death, lest that we should faint in the Agony of Death. He was willing to undergo great Anxiety and Sadneſs, even unto Death, that we might be made Partakers of eternal Joy in Heaven. He would be betrayed with a Kiſs, (which is a Sign of Good-will and Friendship) that he might extinguish Sin, by which Satan betrayed our first Parents under a Pretence of singular Friendship. He would be taken and bound by the *Jews*, that he might loose us who were bound in the Chain of Sin, and to be cast into eternal Damnation. He would have the beginning of his Passion to be in a Garden, that we might expiate Sin, which had its beginning in the Garden of Paradise. He was condemned on Earth, that we might be absolved in Heaven. He was silent for Sin, who did no Sin, lest that for our Sins

Sins being laid open before the Judgment of God, we should be constrained to be dumb. He was pricked with Thorns, that he might heal the Prickings of our Hearts. He carried the Burden of the Cross, that he might remove from us the Weight of eternal Punishment. He cried out, that he was forsaken of God, that he might prepare for us an eternal Mansion with God. He thirsted on the Cross, that he might merit the Dew of God's Grace for us, and that we should not be forced to perish by everlasting Thirst. He was judged, that he might free us from the Judgment of God. He became guilty, that he might acquit us of Guilt. He died, that we might live. He felt the Pains of Hell, that we might not feel them. He was humbled, that our Malady might be healed. He was crowned with a Crown of Thorns, that he might obtain an heavenly Crown for us. He suffered of all, that he might save all. Despair not then, faithful Soul; an infinite God was offended by thy Sins, but an infinite Price is paid; thou wast to be judged for thy Sins, but the Son of God was judged for the Sins of the whole World, which he hath taken upon himself; thy Sins were to be punished, but God hath already punished them in his Son; the Wounds of thy Sins are great, but Christ's Blood is a precious Balm. *Moses* pronounceth thee accursed, because thou hast not kept *all things that are written in the Book of the Law*; but Christ was made a Curse for thee: A Handwriting was written against thee in

in the Court of Heaven, but that is blotted out by the Blood of Christ; so that thy Passion, O Holy Jesus, is my last Refuge.

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## MEDITATION VIII.

*Of the Certainty of our Salvation.*

*Good Hope cannot be confounded.*

**W**HY art thou troubled, O my Soul? Why yet questionest thou the Mercy of God? Remember thy Creator. Who was it that formed thee without thee? Who was it that formed thy Body in secret, when the Cabinet of thy Body was fashioned in the lower Parts of the Earth? He therefore that cared for thee when as yet thou wast not, will he not now much more regard thee, since he hath formed thee after his own Image? I am the Creature of God, I betake myself to the Creator: What if my Nature be infested by the Devil, if it be wounded and mangled by Thieves, to wit, Sins? Nevertheless my Creator is yet alive. He is the Saviour of all Men, but especially of them that believe. He hath wonderfully created me; yet more wonderfully redeemed me. It was never more apparent, that the Lord loved us, than in his Wounds and Suffering. O Lord Jesus, if thou desiredst not my Salvation, why wouldest thou descend from Heaven? But thou didst descend into the Earth, on the Cross, into Death.

Death. That God might redeem his Servant, he spared not his Son. He did therefore exceedingly love Mankind, who for the Redemption of Mankind delivered his Son to be afflicted, crucified, slain. It was a very dear, and exceeding great Ransom with which we were redeemed; dear therefore, exceeding great was the Mercy of our Redeemer. So that it might seem to one, that God equally loved his Elect Children, as he did his only begotten Son. The Son exceedingly loves us, who for us gave himself. He suffered the utmost Poverty, that he might enrich us; for he had not where to lay his Head. He is born Man, that he might make us the Sons of God; nor doth he leave us afterwards, having once finished the Work of Redemption, but even now being placed at the right Hand of Majesty on high, he intercedes for us. What is there necessary for Salvation, that he shall not obtain for me, seeing that he hath given himself to obtain Salvation for me? Tho' my Sins accuse me, yet I trust in this Intercessor. It is sufficient that he is propitious to me, against whom only I have sinned; whatsoever he has decreed not to impute, it shall so be as if it never had been. Nor doth it move, that my Sins are great any many, and often repeated; for if I be not burthened with my Sins, I shall not desire his Righteousness; if I was not sick, I should not implore the Help of the Physician. He is a Physician, a Saviour, Righteousness itself; I am sick, I need Salvation, am a Sinner; I cannot deny myself. Have Mercy



Mercy upon me, thou who art my Physician,  
my Saviour, my Righteousness. *Amen.*

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MEDITATION IX.

*Of loving God alone.*

*Be thou joined unto the Lord in Love.*

**L**IFT up thyself, O faithful Soul, and love that chief Good in whom all good things are, and without which there is nothing truly good. No Creature can satisfy, or will, because no Creature obtains perfect, but only participated Good. Indeed a Rivulet of Good flows from the Divinity unto it, but the Fountain always abideth in God. Why therefore leaving the Fountain, will we follow the Rivulet? Why therefore catching at the Shadow, will we leave the Substance itself? The Dove going out of Noah's Ark, for the Abundance of Water could not find where to rest her Foot; so our Soul, in the Abundance of all sublunary things, cannot find any thing that can fill its Desire, by reason of the Inconstancy and Frailty of them. Is not he injurious to himself that loves a thing below his Dignity? But our Soul is more noble than all the Creatures, because it is redeemed by the Passion and Death of Christ; why therefore will it love the Creatures? Is not that contrary to that Majesty unto which God hath exalted it? Whatsoever we love, we love it either

ther for its Power, or for its Wisdom, or for its Beauty? But what is more powerful than God? What is wiser than God? What fairer than God? All the Power of worldly Kings is from him, and subordinate to him: All the Wisdom of Men, compared with that of God, is Foolishness: All the Beauty of the Creatures, compared to him, is Deformity. If a very potent King, should by his immediate Officers, treat of a Marriage with a Virgin of a mean Fortune and Condition, would not that Virgin act foolishly, if by slighting that powerful King, she should adhere to the needy Messengers and Ministers of that King? So God by all the Beauty of the Creatures, would call us unto himself, and excite us to love him? Without the Love of God all Knowledge is unprofitable, yea hurtful. Why doth Love exceed the Knowledge of all Mysteries? Because that the one is even in Devils, the other in none but the Godly. Why is the Devil most unhappy? Because he cannot love the chiefest Good. Why, on the contrary, is God most happy? Because he loves all things, is delighted in all his Works. Love is the chiefest Bond, because the Lover and the thing loved are one. What is it that hath conjoined a most just God, and most wretched Sinners, things so infinitely distant from each other? Nothing sure, but infinite Love; nevertheless, that the Righteousness of God might not fall to the Ground, Christ interceded with an infinite Price. The Love of God is that Chariot of *Elias*, to convey us to Hea-

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ven. The Love of God is Pleasure to the Mind, a Paradise to the Soul: It excludeth the World, conquereth the Devil, shuts Hell, opens Heaven. Let therefore Self-Love, the Love of the World, the Love of the Creatures die in us; that the Love of God may live in us, which is begun in this World, and perfected in the next

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MEDITATION X.

*Of our Reconciliation with God.*

*It is Christ alone that must pay my Debts.*

CHRIST hath truly born our Grievs, and carried our Sorrows. O Lord Jesus, that which in us merited eternal Torments, that thou hast taken upon thyself. The Burden that would have pressed us, even down to Hell, thou tookest upon thyself: Thou wast wounded for our Transgressions, and bruised for our Iniquities. By thy Stripes we are healed; the Lord hath laid on him the Iniquities of us all. A very wonderful Change! Thou takest upon thee our Sins, and givest unto us thy Righteousness: Death, which was due unto us, thou assumedst unto thy self, and givest us Life. So that I can by no means any thing doubt of thy Grace, or despair by reason of my Sins. That which was the worst in us, thou tookest upon thyself: That which is the best in us, and thy own

own Work, to wit, the Body and the Soul, how shalt thou despise? *Thou wilt not leave my Soul in Hell, nor suffer thy holy one to see Corruption.* He is truly holy whose Sins are forgotten and removed. *Blessed is he whose Iniquities are forgiven, to whom the Lord will impute no Sin.* How can the Lord impute our Sins unto us, seeing that he hath imputed them to another? For the Sin of his People he smote his most beloved Son; by his Knowledge shall he justify many, he shall bear their Iniquities. How shall he justify his? Hear, O Soul, and observe. He shall justify them by Knowledge, that is, by the saving Knowledge of God's Mercy and Grace in Christ, by a firm laying hold on him by Faith. This is eternal Life, that they may know thee the only true God, and thy Son Jesus Christ, whom thou hast sent; and therefore, if thou shalt confess with thy Mouth, the Lord Jesus, and shalt believe in thy Heart, that God hath raised him from the Dead, thou shalt be saved. How therefore, in Rigour, shall Christ judge the Sins of Penitents, which he hath taken upon himself? How shall he condemn the guilty Sinner, seeing that he himself was made Sin? Shall he judge those whom he calls his Friends? Shall he judge those for whom he died? Lift up thyself, O my Soul, and forget thy Sins, because the Lord hath forgotten them. Whom dost thou fear to punish thy Sins, but the Lord, who himself suffered for thy Sins? He hath smitten his Son for our Sin, how shall he smite his Servant for the same?

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The Sins that were punished in his Son, how shall he also punish them in us? The Truth of the Lord abideth for ever. *I will not the Death of a Sinner, but rather that he should be converted, and live,* saith our God. *Come unto me all ye that labour, and are heavy laden, and I will refresh you,* saith our saviour. The Sins of Men are great, but the Grace of God is greater than Sin; for his Grace is from everlasting to everlasting. He hath satisfied for Sin; the Grace of God is repaired by the Death of Christ, and established for ever, to which as a devout Suppliant I betake myself.

## MEDITATION XI.

*Concerning Satisfaction for our Sins.*

*The Death of Christ is the Life of the Godly.*

**C**OME unto me, *all ye that labour, and are heavy laden, and I will refresh you,* saith our Saviour. In truth, O Lord Jesus, I am so sore burthened. I groan under the Burthen of my Sin, but I hasten to thee the Fountain of Living Water. Come unto me, O Lord Jesus, that I may come unto thee. I come unto thee, O Lord, because thou first camest unto me. I come unto thee, Lord Jesus, and earnestly desire thee; for in myself I find no Good. If in myself I could find any Good, I should not so earnestly desire thee. True it is, O Lord, I labour

labour and am heavy laden. Nor can I compare myself to any of thy Saints, or penitent Sinners, unless it be to the Thief on the Cross. I have lived wretchedly, I have lived in Sin, but I desire to die holily, to die righteously. But Holiness and Righteousness are far from my Heart, therefore I fly unto thy Holiness and Righteousness. Let thy Soul, Lord Jesus, which thou hast paid a Ransom for many, relieve me. Let thy most holy Body, that, for my sake, suffered Scourging, Spitting upon, Buffering and Thorns, and was fastened to the Cross, assist me. Let thy most holy Blood, O Jesus, shed from the Side of thee suffering and dying, even that which purifieth us from all Sin, help me. Let that most holy Divinity, which sustained human Nature in thy Passion, support me, which if it should rest, and not exert itself, must cease to worship the Mystery of my Redemption, and which also added Strength and Weight to thy holy Passion; so that God by his own Blood hath purchased me poor Wretch unto himself. Let thy Wounds aid me, in which all my Medicine consisteth; let thy holy Passion support me; let thy Merit, my last Refuge and Remedy against all Sin, be my Reliance. For what thou sufferedst, thou sufferedst for me, what therefore thou didst merit, thou also didst merit for me and my Unworthiness. So that God commends his Love unto us, by the Testimony both of Men and Angels; far surpassing them both, he proves it, in that Christ died for us, when as yet we were Sinners, and the Enemy

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es of God. Who can but admire? Who but  
 amazed? Being asked by none, nay,  
 ted by Men, the most merciful Son of God  
 interceeds for Sinners, and his Enemies; and  
 d not only intercede, but also satisfied  
 od's Justice by a poor Nativity, a most holy  
 se, a bitter Passion, and most cruel Death. O  
 ord Jesus, who interceded, suffered, and died  
 r me, before that I desired thy Merit and Pas-  
 sion, or solicited thee by my Prayers to pay a  
 ansom, how canst thou cast me away from thy  
 ce? How canst thou deny the Fruit of thy  
 ost holy Passion, seeing that now I cry unto  
 ee from the Deep, and with Tears and Groans  
 quest the Fruit of thy Merit? By Nature I  
 as an Enemy; seeing that thou didst for me,  
 am made a Friend, a Brother, a Son, through  
 y Grace. Thou heardest me, being an Ene-  
 y, not yet praying unto thee; how wilt thou  
 spise thy Friend coming unto thee with Pray-  
 and Tears? Him that cometh unto thee thou  
 lt by no means cast out, because that thy  
 ord is Truth. Draw me, O Lord Jesus, that  
 may possess in Reality of Truth, that which I  
 re expect in Firmness of Hope. Let thy Ser-  
 vant, I pray be with thee, and let him see that  
 ightness which thy Father hath given thee,  
 t he may inhabit that Mansion which thou  
 t prepared there in the House of thy Father.  
 essed are they, Lord, that dwell in thy House,  
 y will ever be praising thee.

## MEDITATION XII.

*Of the Nature and Properties of true Faith.  
If Faith be true it is victorious and lively.*

**O** Dear Soul, consider thou the Power of Faith and give Thanks unto God the only Giver of Faith. Faith alone ingrafts us into our Saviour; and as the Branches draw Juice from the Vine, so we draw Life, Righteousness, and Salvation from him. *Adam* fell from the Grace of God, and lost the divine Image through Unbelief; but we are received into Grace, and the Image of God begins to be renewed in us. By Faith Christ is made ours, and dwells in us; but where Christ is, there is the Grace of God; and where the Grace of God is, there is the Inheritance of eternal Life. By Faith *Abel* offered a greater Sacrifice unto God than *Cain*; so we offer spiritual Sacrifices unto God by Faith, to win the Fruit of our Lips. By Faith *Enoch* was translated; so from the Fellowship of Man, Faith translates us into the Society of Heaven, even in this Life. For now Christ dwelleth in us, now is eternal Life in us, yet hidden. By Faith *Noah* prepared an Ark; so by Faith we enter into the Church in which Souls are saved, all the rest perishing in the great Deluge of the World. By Faith *Abraham* left an idolatrous Land; so by Faith we go out of the World, leaving Parents and Brethren



Brethren, and Kinsfolk, firmly adhering to the Word of Christ that calleth us. By Faith he travelled, and expected the Land of Promise; so through Faith we expect the heavenly *Jerusalem*, which God hath prepared in the Heavens; we are Pilgrims and Strangers in this World, aspiring by Faith to our heavenly Country. By Faith *Sarah* conceived her Son *Isaac* in her old Age; so we being spiritually dead, receive Power spiritually to conceive Christ. For as Christ was once conceived in the holy Womb of the Virgin *Mary*; so daily in the believing Soul which keeps itself pure from all worldly Embraces, he is spiritually born. By Faith *Abraham* offered *Isaac*; so we by Faith do spiritually kill and sacrifice our own Will, the beloved Child of the Soul; for he that desires to follow Christ, ought to deny himself; that is, to renounce his own Will, his own Honour, his own Love. By Faith *Isaac* blessed *Jacob*; for in the Seed of *Abraham*, that is, of Christ, shall all Nations be blessed. By Faith *Joseph* prophesied of the Departure of the *Israelites* out of *Egypt*, and gave Commandment concerning his Bones; so by Faith we expect a Departure out of spiritual *Egypt*, that is, this World, and look for a blessed Resurrection. By Faith *Moses* was hid three Months; so Faith hides us from the Tyranny of Satan, till at last we are brought into the Royal Palace of God, and adopted for spiritual Kings. By Faith *Moses* chose rather to partake of the Afflictions of his people, than to live in the Glory of *Egypt*; so Faith stirs up in us a Contempt of the Glory, Honour,

Honour, Riches, and Pleasures of this World, and a Desire of the Kingdom of Heaven. By Faith we chuse rather the Ignominy of Christ, than the Treasures of this World. By Faith *Moses* left *Egypt*, and feared not the Wrath of the King; so Faith animates and confirms us, that the Threatnings of the Tyrants of this World fright us not, but that we obey the Call of God with an undaunted and constant Mind. By Faith *Israel* celebrated the Passover; so we likewise celebrate a Passover by Faith: Christ our Passover is sacrificed for us, whose Flesh is Meat indeed, and his Blood Drink indeed. By Faith the *Israelites* passed through the Red Sea; so by Faith we pass through the Sea of this World. By Faith they destroyed the Walls of *Jericho*; so by Faith we destroy all the strong Holds of Satan. By Faith *Rahab* was saved; so by Faith, in that universal Destruction of the World, we shall be saved from Destruction. By Faith the Fathers subdued Kingdoms, stopped the Mouths of Lions, quenched the Violence of Fire; so we likewise by Faith destroy the Kingdom of Satan, escape the Fury and Treachery of the infernal Lion, and are free from the Flames of Hell. But Faith is not a bare Opinion and Profession, but a lively and effectual apprehending of Christ propounded in the Gospel; it is a full Perswasion of the Grace of God; a fiducial resting of the Heart, and a Peace recumbent on the Merit of Jesus. And this Faith springs from the Seed of God's Word. For Faith and the Spirit are one. But the Word is the Chariot

of God's Spirit. The Fruit follows the Nature of the Seed; Divine Faith is Fruit; therefore the Seed also ought to be divine, to wit, the Word. As in the Creation Light arose from the Word of God; for God spoke, and the Light was made; so the Light of Faith ariseth from the Light of God's Word. *In thy Light shall we see Light*, saith the Psalmist. Seeing that Faith joins us to Christ, unites to Christ, therefore it is in us the Mother of all Virtues. Where Faith is, there is Christ; where Christ is, there is a holy Life; to wit, true Humility, true Meekness, true Love. By Faith we have Christ, and in Christ we have eternal Life; but none that is impenitent, and persevereth in Sin, can be Partaker of eternal Life; and then how can we be a Partaker of Christ, or of Faith? Kindle in us, O holy Jesus, the Light of true Faith, that by Faith we may obtain eternal Life.

### MEDITATION XIII.

*Of the Spiritual Marriage of Christ and the Soul,*

*Jesus is the Bridegroom of Souls.*

Will espouse thee unto my self for ever, saith Christ unto the faithful Soul. Christ would be present at the Marriage which was celebrated at *Cana of Galilee*, that he might shew, that he came into the World for spiritual Marriages. Rejoice exceedingly in the Lord, and triumph,

believing Soul, in thy God, who hath clothed thee with the Garments of Salvation, and inwrappeth thee with the Robe of Righteousness, as a Bride adorned with Jewels. How great then is his Mercy, that such exquisite Beauty should espouse unto himself a Soul so deformed with the Spots of Sin? In respect of the Bridegroom, the greatest Majesty, and most surpassing Beauty; in respect of the Bride, the utmost Deformity: And yet the Love of the Bridegroom is greater towards the Bride, than of the Bride towards the most honourable and beautiful Bridegroom. See the great Love of thy Bridegroom, O faithful Soul. Love drew him down from Heaven to Earth, bound him to a Pillar, fixed him to a Cross, shut him up in a Grave, thrust him down to Hell. What caused all this, but only Love to the Spouse? But our Heart is heavier than Stone, than Lead, which the Bond of so great Love cannot draw upward to Heaven, from which first it hath drawn Good unto Men. The Spouse was naked, and as such could not be brought into the Royal Palace of the heavenly Kingdom: He clothed her with the Garments of Righteousness and Salvation. When as she lay inwrapped in the Jacket of Sin and the filthy Rags of Iniquity, he covered her with white shining Linnen. White Linnen is the Righteousness of the Saints; that Garment of the Righteousness obtained by the Death and Passion of the Bridegroom. Did *Jacob* labour fourteen Years, that he might have *Rachel* to Wife? For the Space almost of thirty four Years

Christ



Christ suffered Hunger, Thirst, Cold, Poverty, Disgraces, Reproaches, Bonds, Scourges, Bitterness of Gall, the Death of the Cross, that he might prepare and obtain the faithful Soul to be his Spouse. *Sampson* went down, and of the *Philistines*, a People devoted to Destruction, he sought himself a Spouse: The Son of God came down, and of Men condemned, and devoted to eternal Death, he chose unto himself a Spouse. The Spouse was of a Race which was at Enmity to the heavenly Father, but he reconciled it unto the Father by a most bitter Passion. The Spouse was trodden under Foot in her own Blood, cast on her Face upon the Earth; but he washed her in the Water of Baptism, and cleansed her in that most holy Laver: He washed away the Pollution of his Spouse with his own Blood, because the Blood of the Son of God purifieth us from all Sin. The Spouse was filthy, and deformed, but he anointed her with Oil, to wit, with Mercy and Grace. The Spouse was not nobly decked, but gave unto her Bracelets, and Ear-Kings; he adorned her with Virtues, and various Gifts of the Holy Ghost. The Spouse was miserably poor, and had nothing to give instead of an Earnest; therefore he best her the Earnest of the Spirit; took from her the Earnest of the Flesh, and carried it into Heaven. The Spouse was famished, but he gave unto her, fine Flower, and Honey, and Oil to eat: With his own self and Blood doth he feed her unto eternal Life. The Spouse is disobedient, and often breaks the conjugal Bond,

by committing Fornication with the World and the Devil; but of his transcendent Love, the Bridegroom receives her into Favour, as often as in true Conversation she returns unto him. Acknowledge thou, O believing Soul, these so many, and so great Tokens of infinite Love! Happy is the Soul which is joined unto Christ, in the Bond of this spiritual Marriage; it may safely and boldly apply unto it self all the Benefits of Christ; as in our Marriages the Wife shines with the Beams of her Husband. But we are made Partakers of this blessed and spiritual Marriages by Faith alone, as it is written, *I will betroth thee unto my self in Faith.* Fit and prepare thou, us, O Christ, that once we may enter in into the Marriage of the Lamb. *Amen.*

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#### MEDITATION XIV.

*Concerning the Mysteries of the Incarnation  
Christ's Cradle is glorious.*

**L**ET us withdraw our Minds a-while from these temporal Things, and let us contemplate the Mysteries of the Lord's Nativity. The Son of God descended to us from Heaven, that we might attain the Adoption of Sons: God was made Man, that Man might be made Partaker of Grace, and the divine Nature. Christ would be born towards the Evening of the World, that

He might signify, that the Benefits of his Incar-  
 nation affect not this present, but eternal Life.  
 He would be born in the Time of peaceable  
*Augustus*, who was to pacify Mankind with God.  
 He would be born in the Time of *Israel's* Ser-  
 vitude, who is the true Freer and Vindicator of  
 his People. He would be born under the Em-  
 pire of a strange Lord, as whose Kingdom was  
 not of this World. He is born of a Virgin, that  
 he might signify, that he is not conceived or  
 born, but in the Hearts of them who are spiritual  
 Virgins; that is, whose Hearts cleave neither  
 to the World, nor the Devil, but only unto  
 God in one Spirit. He is born pure, and holy,  
 that he might sanctify our impure and polluted  
 Nativity. He is born of a Virgin betrothed to  
 a Man, for the Honour of Matrimony instituted  
 of God. He is born in the Darkeness of the  
 Night, who was the true Light of the World,  
 illuminating our Darkeness. He is laid in a Man-  
 ner, who is the true Food of our Souls. He  
 is born between an Ox and an Ass, that Men  
 (who for Sin are made like unto Beasts) might  
 be reduced to their ancient Dignity. He is born  
 in *Bethlehem*, that is, the House of Bread, who  
 brought with him abundant Store of divine Be-  
 nefits. He is first begotten, and only begotten  
 of his Mother on Earth, who, according to the  
 divine Nature, is the first begotten, and only  
 begotten of his Father in Heaven. He is born  
 poor and needy, that he might obtain for us  
 heavenly Riches. He is born in a mean Stable  
 for Cattle, that he might bring us to the Palaces

of the heavenly Court. He is sent a Messenger of Bounty from Heaven, because that none upon Earth understood his Greatness. He is also a heavenly Messenger by the Merit of heavenly Gifts. Let the Armies of Angels rejoyce, who may have us Companions of their Blessedness, through the Incarnation of the Son of God. The Miracle at first is declared unto Shepherds only, because the true Shepherd of our Souls came to reduce the straggling Sheep into the Way. The Matter of so great Joy is declared to the condemned and ignoble, because that no Man can be made Partaker of it that is pleasing to himself in his own Eyes. This Nativity is published to them that watched by their Flocks, because not they who sleep in Sin, but whose Heart watcheth after God, are made Partakers of this Gift. Let the Choir of the heavenly Host rejoyce, which for the Sin of our first Parent was so much afflicted. The Brightness of the Lord and King appears in Heaven, whose Vileness Men desired on Earth. We are commanded to rejoyce, for that the Enmity between God and Men (the Cause of all Sadness) was taken away. Glory is given unto God in the highest, which our first Parent would have taken away by the unlawful Transgression of the Commandment. By this Nativity true Peace is obtained, in that before Men were Enemies unto God, before our own Conscience was against us, before we disagreed one with another. True Peace is restored to the Earth, because he is vanquished that held us Captives. Let us with the Shepherds



herds go to the Manger of Christ, that is, the Church, and let us find this Infant wrapped in swaddling Bands, that is, in the sacred Scriptures. And let us with *Mary* the Mother of our holy Lord, lay up the Words of so great a Mystery, so as to keep them constantly in our daily Memory. With our Voice let us follow the Angels singing before us, and let us give deserved Praises for so great Benefits. Let us rejoyce, and be glad with the whole heavenly Host; for if the Angels so greatly rejoyce for our sake, how much more ought we to rejoyce, unto whom this Infant was born and given? If the *Israelites* set forth Jubilees and Shoutings, when that the Ark of the Covenant was brought unto them, which was a Shadow and Figure of our Lord's Incarnation; how much more ought we to rejoyce, unto whom the Lord himself, having assumed our Flesh, descended? Let us admire these things, and not sift them too narrowly. We desire to peep in, although we desire not the whole. Rather let us confess our own Ignorance, than wilfully deny the Power of God.

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MEDITATION XV.

*Of the salutary Fruit of the Incarnation.*

*Let Christ's Redemption be acceptable.*

**I** Tell you great Joy, saith an Angel at our Saviour's Nativity. Truly great, that is, greater than

than Man's Apprehension can fathom. It was our greatest Evil, that we were led Captive under the Wrath of God, under the Power of the Devil, under eternal Damnation: It was yet a greater Evil, that Men were either ignorant, or neglected those Evils. But now great Joy is published unto us, because he was come into the World, who freed us from all those Evils. The Physician came to the Sick, the Redeemer to the Captives, the Way unto the Erring, Life unto the Dead, and Salvation to the Damned. As *Moses* was sent by the Lord to free the People of *Israel* out of the *Egyptian* Bondage; so *Christ* was sent by the Father to redeem all Mankind from Captivity to Satan. As the Dove, the Earth being dried after the Flood, brought a Branch of Olive into the Ark of *Noah*, so *Christ* came into the World to preach Peace and Reconciliation of Mankind unto God. Worthily therefore do we rejoice, and conceive great things of the Mercy of God. He who so loved us, when as yet we were Enemies, that he disdained not to take our Nature into the strictest Union of the Divinity, what shall he deny unto them that are joined unto him by Participation of the Flesh? Who ever yet hated his own Flesh? How therefore can that highest and infinite one cast us from him, who are now made Partakers of his own Nature? Who can attain to the Greatness of this Mystery, in Thought, much less, in Word? There is the highest Excellency, and the greatest Vileness; the greatest Power, and the greatest Weakness; the greatest Majesty,

Majesty, and the greatest Frailty. What is higher than God, or viler than Man? What is stronger than God, or weaker than Man? What is more glorious than God, or frailer than Man? But highest Power found out the Means whereby these things might be united? seeing that, that highest Justice required the Necessity of such a Conjunction. Who can perceive the Greatness of this Mystery? The great Creator was offended; the Creature was not solicitous, either of Pacification or Reconciliation; the same who was offended at the Creature, by taking upon him Flesh, becomes a Reconciler. Man had deserted God, and betaken himself to the Devil, God's Enemy; but the same who was forsaken, solicitously enquired after his Forsaker, and kindly invited him to himself again. Man had departed from that infinite Good, and fallen into infinite Evil; but the same infinite Good, by giving the infinite Price of a Redeemer, freed the Creature from that infinite Evil. And is not this infinite Mercy, far exceeding all the finite Understanding and Thought of Man? Our Nature is made more glorious by Christ, than it was dishonoured by the Sin of *Adam*; we received more in Christ, than we lost in *Adam*. Sin abounded, but the Grace of God hath more abounded. In *Adam* we lost Innocency, in Christ we have received full Righteousness. It is wonderful that our Flesh and our Bones were formed of God; yet it is more wonderful, that God himself would be made Flesh of our Flesh, and Bone of our Bone. O my Soul, be thou thankful

thankful unto God who created thee, when as yet thou wast not, who redeemed thee, when for Sin thou wast condemned, who hath prepared heavenly Joys for thee, if thou adhere unto Christ by Faith.

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## MEDITATION XVI.

*Of the spiritual Refreshment of the Godly.*

*What is God to the Soul? He is Light, Physick, Meat.*

**T**HE most bountiful God hath prepared a great Banquet, and famished Souls are to be brought into it. He perceives not the Sweetness of this heavenly Banquet, that tastes not of it; he tasteth not, that hungreth not. To believe in Christ, is to come to this heavenly Banquet; but no one can believe, but he who by acknowledging of his Sin, is truly penitent, and converted. Contrition is the spiritual Hungring of the Soul; Faith is the spiritual Refreshing of it. In the Wilderness God gave unto the *Israelites* Manna, the Food of Angels; in this Banquet of the New Testament, God gives his heavenly Manna, to wit, his Grace, the Pardon of Sin, yea his Son, the Lord of Angels. Christ is that true heavenly Bread which came down from Heaven, that he might give his Life for the World. He that is filled with the Husks of Swine, that is, with the Delights of this World,



World, desires not that Sweetness. The outward Man savours not that which is sweet to the inward Man. In the Wilderness God gives his Manna, that is, where all earthly Sustenance, all earthly Comfort, is withdrawn from the Soul. They that had married Wives refused to come: Chaste Virgins, that is, Souls that adhere not to the Devil by Sin, nor to the World by Delights, come to this Banquet. *I have betrothed you a chaste Virgin to one Husband*, saith the Apostle: Our Soul ought not to indulge itself in spiritual Adultery, that God may contract a spiritual Marriage with it. They who with the Heart adhere unto Riches, fill the Desire of the Soul with a certain false Shew of Sufficiency, lest that it should search after that true Sufficiency which fully satisfies the Appetite in God. When *Adam* turned himself from the Comfort of God, and sought Displeasure in the Tree of Knowledge of Good and Evil, he was driven out of Paradise. If our Soul turn itself from the Creator to the Creatures, it is both deprived of heavenly Comfort, and is wholly driven from the Tree of Life. But what remains to them that neglect this Banquet? The World passeth away, and all that adhere unto it; the Creatures pass away, and all that hope in them. The heavenly Father sweareth, that they shall not taste his Supper, who prefer Oxen, Lands, Wives (that is, all earthly things) before the Sweetness of the heavenly Banquet. After the Supper, Meat is not farther prepared; Christ being neglected, no Remedy farther remains.

maines. Those Contemners shall be punished with perpetual Famine, and shall live in everlasting Darknes. They who would not hear Christ calling, *Come unto me ye that labour, and are heavy laden*, shall hear him one Day commanding, *Go ye cursed into everlasting burning*. The *Sodomites* were consumed with Fire, when by the Preaching of *Lot* they refused to come, being called to this Banquet. The Fire of divine Vengeance, that endureth to Eternity, shall devour them, who being called by the Gospel, refuse this Banquet. When, at the Coming of the Bridegroom, those Virgins delayed, whose Lamps were destitute of Oil, in the mean time the Gate was shut. They whose Hearts are not filled with the Unction of the holy Spirit, in this World, Christ will not let them enter into his Joy; but the Gate of Indulgence, of Mercy, of Comfort, of Hope, of Grace, of good Works, shall be shut against them. There is as yet a certain inward Calling of Christ; happy is he that hears it! Christ often knocks at the Gate of our Heart, by holy Desires, devout Sighings, godly Thoughts; happy is he that openeth to him knocking! As soon as thou feelest any holy Desire of heavenly Grace in thy Heart, resolve with thy self, that Christ knocks at thy Heart: Let him in, that he pass not by, lest afterwards he shut against thee the Gate of his Mercy. Our Heart is the Temple of the Lord, he destroys it, who refuseth to give Place to the Holy Ghost calling inwardly by the Word. Under the Old Testament could the Prophets hear

hear the Lord speaking inwardly? In the New Testament all the truly godly do feel those inward Motions and Drawings. Blessed are all they that hear and follow them.

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## MEDITATION XVII.

*Of the Fruit of Baptism.*

*Baptism is a holy Laver.*

**B**E thou mindful, believing Soul, of the great Grace of God shewn thee, in the saving Laver of Baptism. Baptism is the Laver of Regeneration; therefore he that is dipped in the Laver of Baptism, abideth no longer wholly in the Oldness of his carnal Nativity: But because that he is born of God, to wit, by Water and the Spirit, he is therefore the Child of God; and because a Son, therefore also an Heir of eternal Felicity. As the eternal Father, in the Baptism of Christ, declared, *This is my beloved Son*, so he adopteth all who believe, and are baptized, for his Sons. As at the Baptism of Christ, the Holy Ghost appeared in the Shape of a Dove, so likewise is he present in our Baptism, and makes it powerful; yea also, by Baptism he bestoweth on Believers, and stirs up new Motions in them, that they may be wise as Serpents, and harmless as Doves. As it was in the Creation, so also is it in our Regeneration. In the first Creation of things, the Spirit of the Lord

Lord moved upon the Waters, and conferred a vital Power upon them; so likewise, in the Water of Baptism, the Holy Ghost is present, and makes it the saving Means of our Regeneration. Our Saviour Christ would be baptized, that he might testify, that by Baptism we are made Members of him. In Baptism we put on Christ; hence the Saints are said to have washed their Garments in the Blood of the Lamb: Christ's perfect Righteousness is that beautiful Robe: He therefore that puts this on, need not fear the Pollution of Sin. At the Baptism of Christ, the Heavens were opened; so likewise, in our Baptism, the Gate of Heaven is opened. The whole blessed Trinity was present at the Baptism of Christ; so likewise is it present at our Baptism. And so in that Word of Promise which is annexed to the Element of Water, Faith receives the Grace of the Father adopting, the Merit of the Son purifying, and the Efficacy of the Holy regenerating. *Pharaoh*, and all his Host were drowned in the Red Sea; the *Israelites* passed through safe and sound; so in Baptism, is drowned all the Host of Sin, and Believers arrive safe at the promised Inheritance of the heavenly Kingdom. So that Baptism is that Sea of Glass which *St. John* saw; through it, as through a certain Glass, the Splendour of the Sun of Righteousness enters into our Minds; and that Sea was before the Throne of the Lamb; the Throne of the Lamb is the Church, in which alone we have the Grace of holy Baptism. The Prophet *Ezekiel* saw the

Waters



Waters issuing forth from the Temple, which enlivened, and healed all things; in the spiritual Temple of God, that is, the Church, the saving Water of Baptism doth yet spring up, into the Bottom of which our Sins are cast: All things shall be healed, and live, unto which this Brook shall come. By Baptism we are buried with Christ into Death; therefore as Christ was raised from the dead, into the Glory of the Father, so we likewise should walk in a new Way. We are healed; therefore let us sin no more, lest a worse Thing befall us. We have put on Christ's Righteousness, a most precious Robe; therefore let us not spot it with the Stain of Sin. Our old Man is crucified, and dead in Sin; let therefore the new Man live in us. In Baptism we are regenerate and renewed in the Spirit of our Mind; let not therefore the Flesh reign over the Spirit. Old things are passed away, behold all things are become new; let not therefore the Oldness of the Flesh prevail against the Newness of the Spirit. By spiritual Regeneration we are made the Children of God; therefore let us live worthy of such a Father. We are made the Temples of the Holy Ghost; let us therefore prepare a Room worthy of such a Guest. We are received into Covenant with God; let us therefore beware, that we be not bought again by the Wages of Satan, and so fall from the Grace of the Covenant. Work thou all these things in us, O Blessed Trinity, one God: Thou who hast given us so great

great Grace in Baptism, grant us also Perseverance in so great Grace.

## MEDITATION XVIII.

*Of the saving Participation of Christ's Body and Blood.*

*The Flesh of Christ is the Fountain of Life.*

**H**E that eateth my Flesh, shall live for ever, saith Christ. The Benefit of our Saviour was truly great, because that he did not only take upon him our Flesh, and exalted, it unto the Throne of heavenly Glory, but also feeds us with his Body and Blood unto eternal Life. O sweet Delights of the Soul! O most desirable Banquet! O heavenly angelical Food! Although the Angels desired to look into that great Mystery, yet he took not upon him the Nature of Angels, but the Seed of *Abraham*. How can the Lord be forgetful of them whom he hath redeemed with his own Body and Blood! Whom he nourisheth with his own Body and Blood! He that eateth the Flesh, and drinketh the Blood of Christ, dwelleth in Christ, and Christ in him. I do not therefore so greatly wonder, that the very Hairs of our Head are numbred, that our Names are written in Heaven, that we are said to be in the Hands of the Lord, and that we are carried in his Bosom; because that we are fed with the Body and Blood of.

Christ

Christ. He is the Meat of mature ones: Let us  
eat it, neither yet let us change him into our  
Body, but let us be changed into him. We are  
the Members of Christ, and are animated with  
his Spirit, are fed with his Body and Blood.  
This is that Bread which came down from  
Heaven, and giveth Life unto the World; if  
any Man shall eat of it, he shall hunger no  
more. This is the Bread, Grace and Mercy,  
which if any one shall eat, he may taste, and  
see how sweet the Lord is, and of his Fulness  
receiveth Grace for Grace. This is the Bread  
of Life, not only enlivening, but Life-giving;  
if any one shall eat of this, he shall live for ever.  
This Bread came down from Heaven, and is  
not only heavenly, but makes its Guests heaven-  
ly: They who eat it sweetly, and in the Spirit,  
shall be heavenly, for they shall not die, but  
be raised up in the last Day. And they shall  
not be raised up unto Judgment, because he  
that eateth of this Bread shall not come into  
Judgment, nor to Damnation, *for there is no*  
*condemnation to them that are in Christ Jesus,*  
but unto Life and Salvation shall they come.  
For he that eats the Flesh of the Son of Man,  
and drinks his Blood, hath Life in himself, and  
shall live for Christ's sake. His Flesh is Meat  
indeed, and his Blood Drink indeed: Let us be  
satisfied therefore, not with the Meat of our  
own Works, but of the Lord. Hear therefore,  
my Soul, and eat thou that which is good,  
and delight thy self in Fatness. These Words  
of the Spirit and Life, and the Words of eternal  
Life;

Life ; the Cup of Blessing is the Communication of the Blood of Christ ; the Bread which we break is the Participation of the Lord's Body. Do we cleave unto the Lord ? Then we are one Spirit with him. We are united to him, not only by the Communication of Nature, but also by the Participation of his Body and Blood. I say not therefore, with the Jews, *How can this Man give us his Flesh to eat ?* But rather cry out, *How hath the Lord distributed unto us his Flesh to eat, and his Blood to drink ?* I search not after his Power, but admire his Bounty : I question not his Majesty, but adore his Goodness. I believe his Presence, the Manner of his Presence I am ignorant of ; I certainly know, that it is most firm and inward. He dwelleth in us, and we in him. In the Profoundness of this Abyss my Soul desires to be plunged ; but in what Words it may utter and declare that Goodness, it hath not yet found out ; but it is altogether astonished at the beholding of that great Grace in the Lord, of that great Glory in the Saints.

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## MEDITATION XIX.

*Of the Mystery of the Lord's Supper.*

*To wonder at, not strictly to search, is true Wisdom.*

**A**T the sacred Supper of our Lord, we ought to tremble, and every way to adore, for un-

to



to us is propounded a Mystery. There is there a Treasure and Wardrobe of divine Grace. We know that there was a Tree of Life planted by God, whose Fruit should have preserved our Parents, and their Posterity, in the Felicity of Immortality they were created in. The Tree of Knowledge of Good and Evil was planted in Paradise; but that very thing which was given of God for their Life and Salvation, and for the Exercise of Obedience, that, I say, was the Occasion of Death and Damnation, whilst that they, poor Creatures, were obedient to Satan's Allurements, and their own Lusts. Here, in like manner, is prepared a true Tree of Life, that sweet Tree whose Leaves are for the healing of the Nations, and whose Fruits are for Salvation: The Sweetness of it takes away the Bitterness of all Evils, even of Death it self. Manna was given to the *Israelites*, that they might be fed with Meat from Heaven: Here is that true Manna which came down from Heaven, that he might give his Life for the World: Here is heavenly Bread, and angelical Food, of which he that eats, shall never hunger. The *Israelites* had the Ark of the Covenant, and the Mercy-Seat, where they might hear the Lord speaking Face to Face. Is Heaven more closely united to God, than assumed Flesh, and human Nature? Indeed Heaven is the Seat of God, but the Holy Ghost resteth in the assumed Nature of Christ. God is in Heaven, but in Christ dwells the Fulness of the Godhead. This is a very great and infallible Pledge of our Salvation: He  
had

had nothing that was greater to give ; for what is greater than himself? What Death is so great, that cannot be taken away by the Death of God? What Darts of the Devil are so deadly, that cannot be quenched in this Fountain of divine Grace? What Pollution of the Conscience is so great, which this Blood cleanseth not? This Lord was with the *Israelites* in the Cloud, and in the Fire; But here not a Cloud, but the Sun of Righteousness it self, is the present Light of our Souls: The Fire of divine Fury here is not felt, but the Fervour of Charity; nor doth it depart from us, but abides with us. Our first Parents were taken into Paradise, that most fragrant and sweet Garden, the Type of eternal Blessedness; that being admonished of God's Goodness, they might perform due Obedience to their Creator. Behold more than Paradise in this Place; for the Creature is satisfied with the Flesh of its Creator; the penitent Conscience is purified with the Blood of the Son; with the Body of Christ the Members of Christ the Head are nourished; the faithful Soul is fed with divine and heavenly Food. The holy Flesh of God, which in Unity of Persons the Angels adore, the Archangels worship, the Powers tremble at, that is made our Nourishment. Let the Heavens rejoyce, and the Earth be glad; but the faithful Soul yet far more, on whom such, and so great Gifts are bestowed.

MEDI-

## MEDITATION XX.

*Of true Preparation before the Use of  
the holy Supper.*

*Be thou the provident Guest of Christ.*

**T**hey are no common Dainties, nor the Feast of an earthly King, but it is the most sacred Mystery of the Body and Blood of Christ that we have to do with. So that verily a worthy Preparation is required, lest for Life we find Death, and instead of Mercy, receive Judgment. How did that most holy Patriarch tremble and fear, that was so renowned for the Strength of his Faith, when once the Son of God appeared to him in the Shape of Man, and declared, that he would go towards *Sodom*. Here the Lamb of God is not propounded to the Sight, but to be tasted and eaten. When *Uzziah* inconsiderately would come too near to the Ark of the Covenant, to burn Incense, he is forthwith smitten with Leprosy from the Lord; what Wonder then if he eat and drink Damnation to himself, who eats of this Bread, and drinks of this Wine unworthily? For here is the true Ark of the New Covenant prefigured by that under the Law. *Let a Man examine himself,* saith he, *and so let him eat of this Bread.* But as all divine Proof is to be according to the Rule of holy Scripture, so likewise is this which St.

D

Paul

*Paul* requires. Therefore, in the first Place let us consider our Infirmary: What is Man? Dust and Ashes! We are born of the Earth, we live on the Earth, we are turned into Earth. What is Man? Filthy Spawn, a Bag of Dung and Worms Meat. Man is born for Labour not for Honour: Man is born of a Woman, and so with Guilt: He lives a short Time, and with Fear; subject to many Miseries, and so Weeping; and truly they are many indeed, because both of the Body and Soul. Man knows not his Birth, he knows not his Death; as the fading Flower, we are but a while, and the short Life is attended with long Sorrow and Pain. In the second Place, weigh we our Unworthiness. Every Creature, in respect of the Creator, is but a Shadow, a Dream, nothing. Verily such is Man. God is infinite, and all ways like himself; Righteousness is infinite, and Anger is infinite; so that verily in Anger, Justice, in Revenge, God is great, and altogether wonderful. He that spared not his Son, will he spare our earthen Clod? He that spared not his most holy Son, will he spare a wicked Servant? Is Sin so much hated by God, that he punishes it in those he most loves? As appears in *Lucifer* the chiefest of Angels. But the Proof doth not only respect us, but also the blessed Bread, which is the Communication of the Body of Christ. Then the true Fountain of Grace, and the inexhaustible Spring of Mercy will appear. The Lord cannot altogether neglect us whom he hath made Partakers of

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own Flesh; for who ever hated his own Flesh? Therefore those holy Dainties shall transform our Souls; these most divine Delicacies shall make us divine Men, till at last we shall be made Partakers of eternal Felicity, capable of the whole and sole God, and altogether like unto God. Let the Spouse therefore rejoice, because the time is near when she shall be called to the Marriage of the Lamb; she shall be adorned with Jewels, and be clothed with the Wedding Garment, that she appear not naked. That Robe which we put on in Baptism, is the Spouse of Righteousness. Our own Righteousness is so far from being a Wedding Garment, that it is nothing but the Ray of a menstruous Woman. Let us be afraid then to bring those filthy and abominable Garments of our own Works, to that Marriage Solemnity. May the Lord himself cloath us, that we be not found naked.

## MEDITATION XXI.

*Of Christ's Ascension.*

*It is our Duty to ascend with Christ.*

**M**editate, O faithful Soul, on the Ascension of thy Bridegroom. Christ hath withdrawn his visible Presence from Believers, that Faith might have its Exercise; for blessed are they

that see not, and believe. Where our Treasure is, there is our Heart also. Christ our Treasure is in Heaven; let our Heart therefore cleave unto heavenly Things, and seek those Things which are above. The Lord is present to us Travellers; but we shall know him, and behold him in the Inn of his heavenly Country. Our Saviour would ascend from Mount *Olivet*; the Olive is an Ensign of Peace and Joy; well therefore did he ascend from Mount *Olivet*, who by his Passion obtain'd Peace to affrighted and distracted Consciences; well doth he ascend from Mount *Olivet*, who is received in that great Jubilee of the heavenly Court. Those mountainous Places call us to heaven; let us follow with holy Desires, though we cannot with bodily Feet. *Moses*, in like manner, in the Mount, ascended unto the Lord; in the Mount the holy Patriarchs were shipped; *Abraham* chose the mountainous Places, and *Lot* the Plain. Let the faithful Soul leave the Plain of this World, and by holy Devotion ascend the heavenly Hills; so shall she hear the sweet Words of God speaking inwardly, so in Prayer may she worship in Spirit so with *Abraham* may she fly that eternal Conflagration prepared for the Plain of this World. *Bethany* denotes a Village of Humility and Affliction entered into heavenly Joys. Hitherto Heaven seemed shut, and Paradise which above was kept with a drawn Sword; but now Christ being Conqueror, opened Heaven, that he might shew us the heavenly Country from

which

which we had fallen. The Disciples stood with their Eyes lifted up unto Heaven; so the true Disciples of Christ lift up the Eyes of their Hearts to behold heavenly Things. O Lord Jesus, how glorious a Conclusion followed thy Passion! How happy and sudden a Change was this! What an one did I see the suffering on Mount *Calvary*, and what an one do I now behold thee on Mount *Olivet*! There thou wast alone; here thou art accompanied with many thousands of Angels: There thou ascendedst upon the Cross, here, in a Cloud thou ascendedst into Heaven: There thou wast crucified between Thieves, here thou rejoicedst among Choirs of Angels: There thou wast fastened to the Cross with Nails, and condemned, here thou wast free, and freedst those that were condemned: There suffering and dying, here rejoicing and triumphing. By the Passion of Christ, our Charity; by the Resurrection of Christ, our Faith; by the Ascension of Christ, our Hope; is confirmed. And we ought to follow our Bridegroom, not only with fervent Desires, but also with good Works. Nothing that is defiled shall enter into that City which is above. For a Testimony of this, the Angels which came forth of the heavenly *Jerusalem*, were clothed in white Garments, by which purity and Innocency is denoted. Pride ascendeth not with the Lord of Humility, nor Discord with the Friend of Peace; nor yet Lust and Luxury with the Son of the Virgin. Vices ascend not after the Parent of Vertues, nor yet

yet Sins after the just; nor can Infirmities go after the Physician. He that once desires to be beheld in the Presence of God, he also must live worthily before him; he that hopes for heavenly things, must condemn earthly ones. O good Jesus, draw thou our Hearts after thee.

## MEDITATION XXII.

*A Discourse of the Holy Ghost.*

*God seals the Elect with his Holy Spirit.*

**O**UR Lord ascending into Heaven, and entering into his Glory, sent the Holy Ghost unto the Disciples, on the Day of *Pentecost*. As in the Old Testament, when God gave the Law on Mount *Sinai*, he descended unto *Moses*; so when the Gospel was to be propagated by the Apostles, there were Thunderings and Lightnings, and the loud Sound of a Trumpet, because the Law thunders against our Disobedience, and adjudgeth us to the Wrath of God: But here was the Sound of a gentle moving Air, because the Preaching of the Gospel cheers up distracted Minds. A good Mother gives both her Breasts to her Son; our good God sends both his Son, and his holy Spirit to us poor Wretches. And the Holy Ghost came upon the Apostles whilst that they were unanimous in Prayer; for he is the Spirit of Prayer, he is ob-

tained



ained by Prayer, and constraineth us to pray. Wherefore, because it is that Good whereby our Hearts are united to God, as it unites the Son with the Father, and the Father with the Son; for it is the mutual substantial Love of the Father and the Son. This our spiritual Conjunction with God is done by Faith, and Faith is the Gift of the Spirit; is obtained by Prayer, and true Prayers are made in the Spirit. In Solomon's Temple, when Incense was offered to the Lord, the Glory of the Lord filled the Temple; so if you offer the Odour of Prayer unto God, the Glory of the Holy Ghost will fill the Temple of thy Heart. Here let us admire the Mercy and Grace of God. The Father promieth to hear our Prayer, the Son interceeds for us; the Holy Ghost prayeth in us, the Angels carry our Prayers to God; and so all the Court of Heaven is open to our Prayers. Our merciful God gives the Affection of Prayer, because he gives unto us the Spirit of Grace and Prayer; he also gives the Effect of Prayer, because he always hears our Prayers, if not according to our Will, yet for our Profit. The Holy Ghost comes when all are unanimously conversant in the same Place; for he is a Spirit of Charity and Concord; he joins us to Christ by Faith, he joins us to God by Love, and unites us to our Neighbour by Charity. The Devil is the Author of Discord and Separation; for Sin he separates us from God: By Hatred, Contention, and Brawling, he separates Men from one another; but the Holy Ghost, as in Christ he hath

joined the divine and human Nature by his wonderful Overshadowing, so by his Gifts poured upon us, he unites Men to God, and God to Men. As long as the Holy Ghost remaineth in Man, by his Grace, and by his Gifts, so long Man remains united to God. As soon as Man by Sin falls from Faith and Charity, and shakes off the holy Spirit, he is separated from God, and that blessed Union is taken away. As the Soul animates the Body, makes it sensible and moveable; so the Spirit makes a Man spiritual, it sweetens the Mind with a Relish of God, and directs all the Members to pay their Obedience to God our Neighbour. That Sound was made from Heaven, which was a Symbol of the Holy Ghost's Coming, because that holy Spirit is of a heavenly Nature, to wit, of the same Essence with the Father and the Son; from which Father and Son it eternally proceed; it also makes Men think of heavenly Things, and to seek those Things which are above. The Wind bloweth where it listeth, and you hear its Sound, but know not whence it cometh, nor whither it goeth; so is every one that is born of the Spirit. Proportionably also he comes under the Badge of the Spirit, who by one breathing eternally proceeds from the Father and the Son. It was a rushing mighty Wind, because the Grace of the holy Spirit knows not any slow Enterprizes. That holy Spirit moves the godly, in whom he dwells, unto every good Thing; and so moves them, that they neither regard the Threatning of Tyrants,

rants,  
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ants, nor the Snares of Satan, nor yet the World's Hatred. It conferred on the Apostles the Gift of Tongues, because their Sound was to go forth into all Lands; and so the Confusion of Languages, which was a Punishment of the Pride and Rashness in building the Tower of Babylon, was taken away, and now those Nations that were dispersed by the Difference of Tongues, were gathered by the Unity of Faith, by the Gift of the Holy Ghost. And firstly came he under the Appearance of Tongues, by whom holy Men of God being inspired, did speak, who spoke in the Apostles, who puts the Words of God into the Mouth of the Ministers of the Church. For so great are his Gifts; blessed and praised be that holy Spirit, together with the Father, and the Son, for evermore.

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MEDITATION XXIII.

*Of the Dignity of the Church.*

*The Church is the Spouse of Christ.*

Consider, devout Soul, what a great Kindness God hath done unto thee, that he hath called thee to the Society of his Church. *My beloved is one*, saith the Bridegroom in the *Canticles*; truly one, because the only true and Orthodox Church, the beloved Spouse of Christ, is one. Out of the Body of Christ, the Spirit of Christ is not; and he that hath not the Spirit

of Christ, is not his; he that is not Christ's cannot be Partaker of eternal Life. All that were out of *Noah's* Ark, were forced to perish in the Blood; all that are out of the spiritual Ark of the Church, are involved in eternal Destruction. He shall not have God to be his Father in Heaven, that hath not the Church to be his Mother on Earth. Consider, O devout Soul, that daily many Thousands of Souls descend into Hell, because they are out of the Lap of the Church: Nature hath not separated thee from them, but only the Grace of God that had Compassion on thee. When *Egypt* was involved in gross Darkness, the *Israelites* only had Light; so the Light of divine Knowledge is only in the Church. They who are out of the Church, pass from the Darkness of this present Life, to the Darkness of eternal Damnation, in the World to come. He that is not a Member of the Church Militant, shall never be a Member of the Church Triumphant; for these are nearly united, God, the Word, Faith, the Church, and eternal Life. The holy Church of God is a Mother, a Virgin, a Spouse. She is a Mother, because she daily begets spiritual Children unto God: She is a Virgin, because she keeps her self entire from the Embraces of the Devil, and the World: She is a Spouse, because Christ hath betrothed her unto himself by an everlasting Covenant, and hath given her the Earnest of the Spirit. Consider O devout Soul, this great Dignity of the Church, and render unto God due Thanks. Indeed God's Benefits are great  
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in the Church, but they are not easy unto all. It is a Garden enclosed, and a Fountain sealed; No body sees the Beauty of a Garden that is shut up, but he that is in it; so no one knows these great Benefits in the Church, save he that himself is in it. The Spouse of Christ is outwardly black, but inwardly beautiful; for all the Glory of the King's Daughter is inwardly. This Ship is shaken with divers Tempests of Persecutions. This Vine being bound downwards, mounteth upwards; being pruned, she launcheth forth. The infernal Dragon lays Snares for this Woman many ways. The Church is a fair Lilly, but yet amongst Thorns. The Church is a curious Garden; but when the North Wind of Tribulation blows upon her, then at the last her Spices flow forth. The Church is the Daughter of God; and though she be hated by the World, yet she waits for the heavenly Inheritance; she is constrained therefore to be a Pilgrim in this World, in her Travel is oppressed, in Pressure silent, in Silence couragious, in Fortitude invincible. The Church is a spiritual Mother, but she is forced to stand under the Cross. As *Mary* also of whom Christ was born into this World, stood under the Cross. The Church is a Palm-Tree, because under the Weight of Tribulations and Temptations, it riseth the higher. Consider, pious Soul, the Dignity of the Church, and see that you do nothing unworthy of it. The Church is a Mother, take heed therefore that you contemn not her Admonitions. She is a Mother, therefore you always

always ought to hang on her Breasts; the Breasts of the Church are the Word and Sacraments. Thou art called into the Lord's Vineyard, see that thou labour stoutly; let not the Consideration of a Penny lessen thy Day's Labour; thou art the Lord's Vine, cast away the unprofitable Branches, the unfruitful Works of the Flesh; think the whole Time of thy Life is a Time of pruning. Thou art a Branch in Christ the true Vine, see that thou abide in him, and bring forth much Fruit; because the Branch that bringeth not forth Fruit, the heavenly Husbandman taketh away; and that which bringeth forth Fruit, he will purge, that it may bring forth more Fruit. Thou hast put on Christ by Faith, and art clothed with the Son of Righteousness; see that you tread under Foot the Moon, that is, all earthly Things; and esteem all things of no value, in respect of that which is effectually good. O good Jesus, who hast brought us into the Church Militant, bring us also, in thy good time, into that which is Triumphant.

## MEDITATION XXIV.

*A Meditation of Predestination.*

*Our Election is made in Christ.*

**A**S oft as thou shalt think, O devout Soul, of thy Predestination, look upon Christ hanging on the Cross, dying for the Sins of the whole

whole World, rising again for our Justification. Begin thou with Christ lying in the Manger, so at last shall thy Dispute concerning Predestination proceed in a right Order. God hath elected us before the Foundations of the World were laid, but yet our Election is made in Christ. If therefore thou be in Christ by Faith, doubt not but Election belongeth unto thee. If thou adhere unto Christ, in a firm Assurance of Heart, doubt not but thou art in the Number of the Elect. But if, on what goes before, without the Bounds of the Word, thou wilt search the Depth of Predestination, it is greatly to be feared, that thou wilt fall into Desperation. Out of Christ, God is a consuming Fire; be cautious therefore, how thou drawest near this Fire, lest thou be consumed. Leave thou the Depth of this eternal Decree made from Eternity, and betake the Clearness of the Manifestation made in time; Justification made in time, is the Glass of Election made without time. Learn from the Law of the Wrath of God for Sin, and repent. Learn from the Gospel the Mercy of God for Christ's Merit, and apply that to thy self by Faith. Learn the Nature of Faith, and shew it by a godly Conversation. Learn in the Cross, the Father's Chastisement, and endure it with Patience; and then, at last, begin to handle the Doctrine of Predestination. This Method the Apostle shews; let every true Disciple of the Apostle follow this Method. There are three things always to be observed in this Mystery; the Mercy of God loving, the Merit of Christ suffer-

suffering, the Grace of the holy Spirit calling by the Gospel. God's Mercy is universal, because he loved the whole World. The Earth is filled with the Mercy of the Lord; yea, it is greater than Heaven and Earth; for it is as great as God himself, for God is Love. He testifies in his Word, that he wills the Death of none, and as if this had been but a small thing, he confirms it with an Oath; if thou canst not believe God promising, at the least, believe him swearing for thy Salvation. He is called the Father of Mercies, because it is his Property to have Mercy, and to spare; he takes the Cause and Beginning of Pity from himself; but that of judging and revenging is more from another: That Pity seems to proceed far otherwise from his Heart than Punishment doth. Also the Merit of Christ is universal, because that he suffered for the Sins of the whole World. What therefore could prove the Love of God more fully, than that he loved us when as yet we were not, because it is of Love that we were created? He loved us also when we were his Enemies, because it is of Love that he gave his Son a Redeemer. To a Sinner adjudged to eternal Torments, and not having from whence to redeem himself, God saith, *Take my only begotten, and give him for thee.* The Son himself saith, *Take thou me, and redeem thy self.* Christ is a Flower of the Field, not a Flower of the Garden; because the sweet Smell of his Grace is not shut unto any, but open unto all; and doubt thou not of the Universality of his Merit.

Christ,



Christ, when he suffered, prayed for his Crucifiers, and poured forth his Blood for them, who themselves poured forth his Blood. The Promises also of the Gospel are universal, because Christ saith unto all, *Come unto me all ye that Labour.* That which is done for all, is offered also for all. When as yet thou was not, God created thee; when by the Fall of *Adam* thou was damned, he redeemed thee; when thou livedst out of the Church in the World, he called thee; when thou was ignorant, he instructed thee; when thou erred, he reclaimed thee; when thou sinned, he wrested thee; when thou stood, he upheld thee; when thou fell, he lifted thee up; when thou walked, he headed thee; when thou camest to him, he received thee. Confide then in the Mercy of God for the future, and firmly hope that eternal Salvation is the End of thy Faith. For in whose Hands can the Matter of thy Salvation more safely be, than in those which made Heaven and Earth; in those Hands which are never shortned, in those which flow with the Bowels of Mercy, neither are there wanting Holes by which they may flow forth? And think, O devout Soul, that we are elected of God, that we might be holy and without blame. In whom therefore, there is not an endeavour of holy Living, to them pertains not the Benefit of Election. We are elected in Christ, in Christ we are by Faith; let Faith shew itself by Love. Where then Love is not, neither is Christ there; where Christ is not, neither is Election there. Indeed

Indeed the Foundation of God abideth sure, having this Seal, the Lord knoweth those that are his; but yet let every one depart from Iniquity, that nameth the Name of Christ. No Man can take Christ's Sheep out off his Hand, but yet the Sheep of Christ know his Voice. We are the House of God; but let us hold fast our assurance and glory of Hope, even unto the End. O Lord, who hast given me to will, grant me also to perfect.

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## MEDITATION XXV.

*Of the saving Power of Prayer.*

*Sighs pierce the very Heavens.*

**I**T is a great Benefit of God, that he requires a familiar intercourse of pious Prayers; he gives the Affection of Prayer; he also gives the Effect of Prayer. Great is the Power of Prayer, which is made on Earth, but operateth in Heaven. The just Man's Prayer is the Key of Heaven: Prayer ascends, and Pardon from God descends. Prayer is a sure Shield, by which we beat back the Darts of the Adversary. When Moses stretched forth his Hands, *Israel* prevailed against *Amalek*. If you stretch forth your Hands to Heaven, *Satan* shall not prevail against you. As a Wall is opposed to an Enemy, so the Wrath of God is appeased by the Saints Prayers. Our Saviour himself prayed, not for any Necessity,

cessity, but that he might commend unto us the Dignity of Prayer. Prayer is a feeling of our own Subjection, because God hath commanded us, that daily we should offer unto him Prayers, as a certain spiritual Tribute. Prayer is the Ladder of our Consent, because Prayer is no thing else, but a travel of the Mind unto God. It is the Shield of our Defence, because the Soul of a Man that useth Prayer, is safe from the Assault of Devils. It is the Messenger of a faithful Embassage, because Prayer ascends to the Throne of God, and invites him to aid us from thence. On every Occasion, enter by Prayer, with *Moses* into the Tabernacle to consult the Lord, and quickly you shall hear a divine Answer. Christ was transfigured when he prayed; so in Prayer great Changes are made in the Soul, for Prayer is the Light of the Soul, which oftimes leaves him rejoicing, whom it found despairing. How can you dare to look upon the Sun, unless first you adore him, who sends that delectable Light to your Eyes? How can you eat, unless you first adore him, who bestows and supplies so great Bounty? In what hope can you lye down, unless that first you fortify your self by Prayer? What Fruit can you hope for from your Labours, unless you first Adore him, without whom all Labour is unprofitable? If therefore you desire spiritual or bodily Gifts, ask and you shall receive, if you desire Christ, seek him by Prayer, and you shall find him; if you desire the Door of divine Grace and eternal Salvation to be opened

pened unto you, knock but by Prayer, and it shall be opened unto you: if you be a Thirst in the Wilderness of this World, doth it afflict you with Temptation, and the want of spiritual good Things, come devoutly to the spiritual Rock, which is Christ, smite it with the Rod of Prayer, and you shall feel Rivers of divine Grace, to quench the Thirst of your Want. Will you offer a Sacrifice acceptable unto God? Let it be Prayer; God will smell the Odour of its Sweetness, and his Indignation shall cease. Would you be daily conversant with God? Love Prayer, which is a spiritual Conference of God and the devout Soul. Prayer enters not the Ears of God, unless there be Affection of Mind: the Mind ought so to be stirred up with the Fervency of Thought, that it may far exceed all that the Tongue can express; and this is to worship in Spirit and in Truth, as the Lord requireth. Christ Prayed in the Mount, and lift up his eyes to heaven; so we ought to turn the Mind to God, by turning it from all the Creatures. You are injurious unto God, if you pray that he should attend you, and you are not intent to your self. We may pray without ceasing, if we pray in the Spirit, to wit that our Minds may alway wait upon God in holy desires, we need not alway to be loud, because the God hears even the breathing of the Heart, seeing that he dwells in the Hearts of the Godly. We need not alway to use many Words, seeing that he is even present to our Thoughts: One Sigh sometimes stirred up by the Holy Ghost, and offered



offered unto God in the Spirit, is more acceptable unto God than long repeated Prayers; where the Tongue speaks, but the Heart is altogether dumb. Let him pray in Humility: not trusting in his own Merit, but only in the Grace of God. The *Israelites* were promised to have their Prayers heard, if they turned their Faces towards *Jerusalem*: So if in our Prayers we turn our Face unto Christ, who is the Temple of the Divinity. Christ at his Passion when he was about to pray, cast himself upon the Ground: See how his most holy Soul humbled it self before the divine Majesty! He faithfully prayed, that he might offer himself to the Want of all Joy, and to the Suffering of all Sorrow. The sooner a Man Prays, the more profitable it is; the oftner, and the better; the more fervently and the more acceptably unto God. Let him Pray perseveringly; for in that the Lord giveth not forthwith, he only commends, denies not his Gifts. The longer Things are desired, the Sweeter are they when obtained. Let him pray boldly, to wit that he may ask in Faith, nothing wavering. O most merciful God, who hast commanded us to pray, grant us also for to pray aright.

M E D I.

## MEDITATION XXVI.

*Of the Ministry of the Holy Angels.*

*The Holy Angels are present with the Saints.*

CONsider, (O devout Soul) how great the divine Grace is, that a guard of Angels is set over thee. The heavenly Father sends his Son to free us; the Son of God is incarnate to save us; the Holy Ghost is sent to sanctifie us; the Angels are sent to protect us; and so as it were the whole Court of Heaven is inservient to us, and transmits its Benefits unto us. And this makes me no longer to wonder that all other inferior Creatures were created for Man, seeing that the very Angels (who are Treasures of far greater Worth) deny us not their Ministry. What wonder is it that the Heaven affords us light by Day, that we may labour; darkness by Night, that we may rest; seeing that the very Inhabitants of the heavenly Kingdom administer unto us? What wonder is it that the Air affords us gentle Gales to breath in, that all Sorts of Fowl are at our Beck, seeing that heavenly Spirits watch over the Preservation of our Life? What wonder that the Water gives us drink, and washeth off our Uncleaness; that it moistens dry Things, and affords all Sorts of Fish; seeing that the very Angels are at hand to refresh us, when we are wearied with the Heat  
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of Temptations and Calamities? What wonder that the Earth sustains us, nourisheth us with Bread and Wine, fills our Tables with all kind of Fruits and Treasures; seeing that the Angels are commanded to keep us in all our Ways, to carry us in their Hands, lest that our Foot should dash against a Stone? The Angels were solicitous about Christ, for an Angel declares his Conception, an Angel manifests his Nativity, an Angel commands to fly into *Egypt*, and Angels keep him in the Wilderness, the Angels minister to him in all the Ministry of his Preaching, an Angel was with him in the Agony of Death, an Angel appears at his Resurrection, the Angels attend at his Ascension, the Angels shall be present at the general Judgment. As therefore the Angels were inservient unto Christ, in the Days of his Flesh, so likewise are they solicitous for all those who are incorporated into Christ by Faith. The Angels protected *Daniel* amongst the Lions: So they keep all the Godly, safe from the Fury of the infernal Lion. The Angels deliver *Lot* from the Destruction of *Sodom*; so by holy Inspirations, and Protection against Diabolical Temptations, they often deliver us from the infernal Flames. The Angels carried *Lazarus* his Soul into *Abraham's Bosom*; so do they convey the Souls of all the Elect to the Palace of the heavenly Kingdom. An Angel delivered *Peter* out of Prison: so he often delivers the Godly out of present Dangers. Great indeed is the Power of the Devil our Adversary; but the Guardianship of Angels protects us. Consider

sider likewise (devout Soul) that all these Angels are holy, therefore study after Holiness, if you will have them for Companions: Likewise of Manners begets the greatest Friendship; accustom yourself to holy Actions, if you desire the Guardianship of Angels. In every place and corner, reverence your Angel, and do not in his Presence, those Things, which you blush to do before Men. These Spirits are Chaste; by impure Actions then you drive them away. Smoke expels Bees, and Stink Doves: So Life preserving Angels are expelled by deplorable and rank smelling Sin. Those Angels are sent by God to administer unto us; first therefore reconcile your self unto God by Faith, if you will have an Angel to keep you. Angels are humble, and Pride is altogether hateful to them, they shame not to attend even on little Children; why then is Earth and Ashes proud, seeing that a heavenly Spirit humbleth itself so greatly? The Devils subtilty is chiefly to be feared in Death, for it is written, that the Serpent lieth in wait for the Heel; the Heel is the utmost Part of the Body, Death is the utmost Part of Life. In the last Agony of Death the Protection of Angels is most necessary, for they free us from the fiery Darts of the Devil, and the Soul that hath quit the Mansion of the Body, they convey to the heavenly Paradise. When *Zacharias* was discharging his holy Ministry in the Temple, an Angel of the Lord came unto him; so tho' you rejoice in the Exercise of the Word and Prayer, yet may you rejoice also in

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the Patronage of Angels. O most merciful God, who by holy Angels leadeſt us through the Wilderneſs of this Life, grant, that by the ſame we may be brought unto thy heavenly Kingdom.

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## MEDITATION XXVII.

*Of the Snares of the Devil.*

*Who hath known Satan's Policy?*

**W**EIGH well (O devout Soul) in what great Danger thou art converſant, which always hangs over thee from the Devil thy Adverſary. That Enemy is prompt in Boldneſs, ſtrong in Power, truſty in Art, full of all Devices, indefatigable in the Art of Fighting, mutable into all Shapes. He allures us to divers Sins; and after that he hath allured us, accuſeth us before God's Tribunal: He accuſeth God unto Men, Men unto God, and Men unto one another. Firſt he exactly beholds the proneneſs of every Man, and then lays the Snares of Temptation. As in Sieges, the Enemies come not to ſtrong and fortified Parts, but where they think the Walls to be weaker, the Ditches fuller, and the Towers not ſo well mann'd: So the Devil continually the Soul of Man, ſets upon that firſt which he thinks to be ſoft and affected in the Mind. If he ſee any one delighted with ſparingneſs, he rejoiceth to bind

bind him with the Fetters of unsatiable Covetousness; if an Heroick Spirit animate another, he inflames him with the Sting of Anger: If he see a Third something more Merry, he incites him to favour unruly Lust; those whom he sees Fervent in Religion, he endeavours to hoodwink in vain Superstition; those whom he sees placed in Dignity, those he would affect with the wishes of Ambition. When he allures to Sin, he amplifies God's Mercy: When he hath drawn Men into Sin, he amplifies God's Justice: First he would lead them to Presumption, then he would draw them to Despair. Sometimes he outwardly opposeth with Persecutions, sometimes inwardly with fiery Temptations. Sometimes he opposeth outwardly and violently: Sometimes inwardly and fraudulently. In eating he sets before us Gluttony, in Generation Luxury, in Exercise Idleness, in Conversation, Envy, in Governing, Covetousness, in Correction, Anger, in Dignity, Pride: In the Heart he lays up evil Thoughts, in the Mouth evil Words, in the Members evil Actions; when waking, he moves to evil Works, when sleeping to filthy Dreams. So that every where and in all Places we must beware of the Snares of Satan. Do we Sleep, and he Watch? Are we secure, and he goes about like a Lion? If you should see a Lion Rampant coming upon you, could you but be fearful? And when you hear the Infernal Lion to lay wait for you, will you still Sleep securely? Consider therefore (believing Soul) the Snares of this powerful Enemy, and feel

the Aid of spiritual Armour. Let your Loins  
 be girt with Truth, having on the Breast-Plate  
 of Righteousness. Let your Feet be shod with  
 the Preparation of the Gospel of Peace. Let  
 us take the Shield of Faith, that we may quench  
 the Darts of the wicked One. Faith even re-  
 moves Mountains; understand you Mountains  
 of Doubts, Persecutions and Temptations. The  
*Israelites* whose Door-posts were stricken with  
 the Blood of the Paschal Lamb, were not smit-  
 ten by the Destroyer: nor are they hurt by this  
 Destroyer, whose Hearts are sprinkled with  
 the Blood of Christ, through Faith. We ought  
 also to take the Helmet of Salvation, that is holy  
 Hope. We must take also the Sword of the Spi-  
 rit, which is the Word of God; suffer the Con-  
 solations of Scripture to be more prevalent with  
 you than the Contradictions of Satan. Christ  
 overcame all the Temptations of the Devil with  
 the Word; by the Word, as yet, Christians o-  
 vercome all the Temptations of Satan. Lastly,  
 by Prayer you have very great Relief against  
 Temptations. As oft then as the Ship of thy  
 soul is overwhelmed with the Waves of Temp-  
 tations, awaken Christ by thy Prayers. By Pa-  
 tience we overcome visible Enemies, by Prayer  
 we overcome the invisible Enemy. Fight O  
 Christ, in us, and for us; that in thee we may  
 be more than Conquerors.

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M E D I-

## MEDITATION XXVIII.

*General Rules of godly Living.**Godliness is the greatest Wisdom.*

**E**VERY Day you draw nearer to Death, Judgment and Eternity. Therefore think daily, how you can stand in the severe Examination of Death and Judgment, and how you can live eternally. At Evening, consider that Death may seize thee this Night; in the Morning think, that Death may attack thee this Day. Defer not your Conversion and well-doing till to Morrow, because to Morrow is uncertain, but that Death hangs over us is alway certain. To a young Man, old Age is uncertain; but that Destruction is prepared for every impenitent young Man, is most certain. No Age is fitter for the Service of God, than Youth that is vigorous in Strength of Body and Mind. Think alway of three Things to come; Death, than which nothing is more horrible; Judgment, than which nothing is more terrible; Hell-Punishment, than which nothing is more intolerable. Evening Prayers amend the Sins of the Day past; the last Day of the Week amends the Faults of the Days past. In the Evening, consider how many are gone to Hell that Day; and give Thanks to God, that he hath granted thee Time to Repent. There are three Things above



bove thee, the Thought of which should never go out of thy Mind; the Eye which sees all Things, the Ear which hears all Things, and the Books in which all Things are written. In your Words, beware of much speaking, because an Account shall be given in Judgment of every vain Word. Let not your Works of what sort soever they are, pass away, but let them be laid as certain Seeds of Eternity: If you sow in the Flesh, you shall reap Corruption from the Flesh; if you sow in the Spirit, you shall mow a Reward of eternal Welfare from the Spirit. Neither worldly Honours, nor the Heaps of Riches shall follow you after Death; neither Pleasures, nor worldly Vanities shall follow you; but after the last Period of Life, your Works shall follow you. Learn to live, while as yet you may live; here eternal Life is either lost or gotten. After Death there is no time to work, but then begins the time of Recompence. As oft as Prosperity smiles upon you, think that then is offered unto you an Occasion to bless and praise God. As oft as Adversity befalls you, think that it is a Monitor to Repentance and Conversion. Let Charity elevate your Heart unto God, that you may adhere unto him; let Humility keep your Heart at under, that you be not proud. Esteem God your Father for his Clemency, your Lord for Instruction, your Father for his kind Power, your Lord for his severe; love him as a Father piously, fear him as a Lord necessarily: Love him that willeth Mercy, fear him that willeth not Sin: Fear the Lord, and hope in him;

know your own Misery, and spread abroad his Glory. O God, who hast given me to will, grant me also to perform.

## MEDITATION XXIX.

*Of Shaking of Security.*

*To live in Security is Death.*

**C**ONSIDER, O devout Soul, the Difficulty of being saved, and you will easily shake off all Security. Security never was, nor will be, neither in Heaven, nor in Paradise, much less in the World. An Angel fell in the Presence of God, *Adam* fell in a Place of Pleasure. *Adam* was created after the Image of God, nevertheless he was deceived by the Snares of the Devil. Of all Men *Solomon* was the wisest, nevertheless he was turned from the Lord by Women. *Judas* was in the School of our Saviour, and daily heard the salutary Words of that great Doctor, yet he was not safe from the Snares of the Seducer, but was cast into the Hell of Covetousness, and from thence into the Hell of eternal Sadness. *David* was a Man after God's own Heart, the dearly beloved Child of God, but by Homicide and Adultery he was made a Child of Death. Where then is Security in this Life? Adhere unto the Promises of God with a full Assurance of Heart, and you shall be safe from the Assaults of Satan. Consider the grievous Infection

Infection of your Sin, and then fear the just Avenger of Sin. Be not secure in Prosperity; for God is angry at him whom he corrects not in this Life. What are the Afflictions of the Godly? Bitter Arrows sent out of the sweet Hand of God. Think of God above you whom you have offended; of Hell beneath which you have deserved; Sins behind you which you have committed; before you Judgment which you fear; within you Conscience, which you have defiled; without you the World which you have loved. See from whence you come, and then blush; where you are, and sigh; whether you are going, and tremble. How many *Israelites* died in the Wilderness, none of which obtained the Land of Promise? How many spiritual Sons of *Abraham* perish in the Wilderness of this Life, before they obtain the promised Inheritance of the heavenly Kingdom? Nothing is better to shake off Security, than if we consider the Fewness of them that persevere. Let there be then such a Desire of heavenly Glory in us, and a Love of coming thither; let our Grief be so great, that as yet we have not come; let our Fear be so great, lest we come not; that no Joy may affect us, but in those Things which either help, or give us hope of coming thither. What will it advantage to rejoice for a Moment, if you are constrained to sorrow for ever? What Gladness can be in this Life, if that which delighteth pass away, but that which tormenteth abide with us? We live as securely as if we had passed over the Hour of Death and Judgment

ment. Christ saith that he will come to Judgment in an Hour that we think not of. Truth saith this, and repeats it again and again, Hear and Fear. If the Lord will come in an Hour that we are not aware of, we ought much to fear that we come not unprepared to Judgment; if we come unprepared, how shall we be able to abide the severe Examination of this Judgment? And yet that which is lost in this one Moment, cannot be repaired for ever. It shall be judged in the Space of a Moment, what we shall be unto all Eternity. In this one Moment is Life and Death, Damnation and Salvation, eternal Punishment, or eternal Glory, shall be adjudged unto every one. O Lord who hast given Grace for our Good, grant us also Perseverance for our Good.

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### MEDITATION XXX.

*Of the Imitation of the holy Life of Christ.*

*Let Christ be the Rule of your Life.*

THE holy Life of Christ is the most perfect Pattern of Virtue: Every Action of Christ is also our Instruction. Many would attain unto Christ, but they refuse to follow. They would enjoy Christ, but not imitate him. *Learn of me, for I am meek and lowly in Heart,* saith our Saviour. If you will not be Christ's Disciple, you shall never be a true Christian. Not only



only Christ's Passion is your Merit, but also Christ's Action is the Example of your Life. Your beloved is white and ruddy, be you also ruddy with the Sprinkling of Christ's Blood, and white with the Imitation of the Life of Christ. But how do you love Christ, if you love not his holy Life? *If you love me, saith our Saviour, keep my Commandments.* He therefore that keeps not his Commandments, neither doth he love him. Happy then is he that conformeth his Life to the Life of Christ, and adhereth unto the Lord, and is convinced that he hath the Spirit of Christ. *He that will follow me, let him deny himself, and daily take up his Cross,* saith our Saviour. If in this Life you deny your self, Christ at the Judgment will acknowledge you for his. If in this Life you be a Partaker of Persecution, in that which is to come, you shall be a Partaker of plentiful Retribution. *He that shall confess me in this World,* saith Christ, *I will also confess him before my Father which is in Heaven.* And now We ought to confess Christ, not only in Profession of Doctrine, but also in Conformity of Life; so at last will he acknowledge us for his in the Day of Judgment. *Whosoever shall deny me before Men, him also will I deny before my Father which is in Heaven.* Christ is not only denied in Words, but also (and that much more) by a wicked Life. He therefore that in his Deeds denies Christ in this World, him also in Deed will he deny in the Judgment. He is not a Christian that hath not the true Faith of Christ:

But true Faith ingrafts us as Branches into Christ the spiritual Vine. Every Branch that beareth not Fruit in Christ the heavenly Husbandman taketh away; but he that abideth in Christ, and in whom Christ dwelleth by Faith, he bringeth forth much Fruit. That Branch is not in the Vine that draweth not Nourishment from the Vine: That Soul is not in Christ by Faith, that draws not the spiritual Juice of Charity from Christ by Faith. Conform us to thy Life, O good Jesus, in this World, that we may be fully conformable unto thee in the World to come.

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## MEDITATION XXXI.

### *Of Self-denial.*

*He denies Christ that denieth not himself.*

**I**F any Man will come after me, let him deny himself, saith our Saviour. To deny himself, is to renounce his own Love. Self-Love hinders the Love of God. If you will be Christ's Disciple, it must needs be that the Root of Self-Love altogether die in you. No Man loves Christ, but he that hates himself. Unless a Grain of Wheat which falleth into the Earth shall die, it bringeth forth no Fruit; so likewise you cannot perceive the Fruits of the Spirit, unless that Self-Love die in your Heart. The Lord said unto Abraham, *Get thee out of*

thy Country, and from thy Kindred, and from thy Father's House, into a Land that I will shew thee. Abraham could not be so great a Prophet, unless first he went out of his Country: You shall not be a true Disciple of Christ, and a true spiritual Man, before that you go out from Self-Love. Jacob, by a Touch of an Angel, halted on one Foot, the other being sound and whole. By these two Feet a twofold Love is understood, Self, and Divine Love. Then shall a Man be Partaker of the divine Blessing, when he shall halt on the Foot of Self-Love, the other that of the Love of God abiding sound and whole: As your Love is, such also are your Works. If your Works proceed from a true Faith, and the Love of God, then are they acceptable unto God, and great before his Eyes, although they be small in the Eyes of all Men. If they proceed from Self-Love, they can never please God. Self-Love polluteth our best Works. When Christ was in Simon's House, a certain Woman broke a Box of precious Ointment, and poured it upon his Head: The Work appeared but small, nevertheless it was acceptable unto Christ, because it proceeded from true Faith, pure Charity or Love, and serious Contrition. Sacrifice under the Old Testament was a Work acceptable unto God; yet, in the mean time, God was not pleased that Saul should take the Prey of the Amalekites, to offer Sacrifices unto God. Why? Because this proceeded not from the Love of God. Farther, to deny a Man's self, is to renounce his own Honour. The

greatest Honour is due only to the greatest Good: God is the greatest Good. He that seeks his own Glory, cannot seek the Glory of God: As our Saviour said to the *Pharisees*, *How can ye believe, that receive Honour one of another?* Behold, and follow Christ's Example. If you have any thing of your self, seek your own Honour, and attribute the Gifts to your self; but because you have nothing to your self, but all things from God, therefore you ought not to seek your own, but the Honour of God. Our own Honour turns away Honour from God. We have an Example in *Nebuchadnezar*, who said, *This is that Babylon which I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty.* But what follows? While the Word was in the King's Mouth, there fell a Voice from Heaven, saying, *O King Nebuchadnezar, to thee it is spoken, the Kingdom is departed from thee; they shall drive thee from Men, and thy Dwelling shall be with the Beasts of the Field.* Lastly, for a Man to deny himself, is to renounce his own Will. Always obey the best Will; but the Will of God is alway the best. Let us obey his Will from whom we have our All; but all things do come unto us from God. By what did our first Parent fall from the Grace of God, and a State of Salvation, to eternal Damnation? Well, laying aside the Will of God, he followed his own Will; he neglected the Commandment of the Lord, and hearkened to the Perfwasion of the Devil. Therefore let the true  
Disciple



Disciple of Christ renounce his own Will, and desire to follow the Will of God. Look upon Christ; he being in the Agony of his Passion, offered his own Will as a most acceptable Sacrifice unto God: Do you also offer your own Will unto God, so shall you perfect your Self-Denial which Christ requires of you. O Lord, thy holy *Will be done in Earth, as it is in Heaven.*

## MEDITATION XXXII.

*Of the true rest of the Soul.*

*A Mind that resteth on the Lord is at quiet.*

**I**N transitory and worldly Affairs, the Soul often seeks its rest, but findeth it not: Why? Because the Soul is better than all the Creatures; Therefore in those Things that are viler than it self, it cannot find Quiet and Peace. All worldly Things are transitory and flying; but the Soul is immortal: How then shall it find true rest in them? He that loves earthly Things hath no true quiet; for earthly things themselves have it not; they cannot fully satisfy the Desire of the Soul, because they are all infinite; but our Soul, made after the Image of God, desires that infinite Good, in which all good Things are. As therefore our Faith ought to be fixed to none of the Creatures, but on the Merit of Christ only: So likewise our Love ought to adhere to

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No Creature, no not our selves; for even Self-love hinders the Love of God. We ought to prefer the Love of God before all Things. Our Soul is the Spouse of Christ, so that it ought to adhere to him alone. Our Soul is the Mansion of God, therefore it ought to give Place to him alone. Where then shall the Soul find its Rest and Quiet? Many seek Rest in Pleasures; this indeed may sometimes be the Rest and Delight of the Body, but not of the Soul; at length Sorrow and Grief follow for Companions. So that great Esteemer of Things would instruct us what we ought to think concerning Pleasure. What can you say more of human Praise and Glory, than of *Apelles's* famed Picture? Consider the Corner in which you live; how little its Proportion is to the whole Province, unto *Europe*, or to the whole habitable World! that finally is true Honour which shall befall the Elect from God. The Rest of a Thing is in its End; nor doth a Thing Rest naturally, until after that it hath attained its End and Peace. God is the End of the created Soul; if so that it be made after the Image of God; therefore it cannot be at Peace and Quiet, unless in that its End, to wit, in God. As the Soul is the Life of the Body, so God is the Life of the Soul. As therefore the Soul truly lives, in which (by spiritual Grace) God lives; so the Soul is dead, which hath not God dwelling in it. A Thing that is perfect takes away that which is imperfect. He fears not Lightning and Tempest, burning and drowning, ill-boding Configurations

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of Planets, and the Eclipses of the Luminaries of Heaven, because that being carried above Nature, he rests on Christ by Faith, lives in Christ. He is not allured with worldly Flatteries, because he hears in himself the Voice of Christ far sweeter. He fears not the Power of the Devil, because he feels the divine Bounty. He is stronger that conquers and lives in him, than the Devil, who is vainly busied to conquer him. This true Quiet of our Soul may that only Author and Giver of it grant, even the Lord our God, God blessed for ever.

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## MEDITATION XXXIII.

*Of the Purity of Conscience.*

*A Mind conscious of that which is Right, is Life.*

**I**N every Undertaking have a special Care to your Conscience. If the Devil urge you to any Sin, regard the inward Judgment of Conscience. If you fear to sin in the Presence of Men, much more let your own Conscience reclaim you from Sin. The inward Testimony is better than the outward; altho' then their Sins would fly the Accusation of all Men, yet you can never escape inward Testimony of Conscience. Conscience will be amongst those Books which the Revelation testifies shall be opened at the last Judgment. The first Book is of God's Omniscience, in which shall manifestly be revealed

vealed the full Thoughts, Words and Deeds of all Men. The second Book is Christ, who is the Book of Life; in this he that shall be found written by true Faith, he shall be brought by the Angels into the Court of Heaven. The third Book is the Scripture, according to the Prescript of which our Faith and Works shall be judged: *The Word which I have spoken unto you, saith our Saviour, shall judge you at the last Day.* The fourth Book contains the outward Testimonies of the Poor, who in the Day of Judgment shall receive us into the eternal Tabernacle. The fifth Book contains the inward Testimony of Conscience, for the Conscience is a Book, in which all Sins are written. The Conscience is a great Volume, in which all Things are written with the Pen of Truth. In the Judgment the damned cannot deny their Sins, because they are convinced by the Testimony of their own Conscience. They cannot fly from the Accusation of their Sins, because that the Tribunal of Conscience is domestick and inward. A pure Conscience is the clearest Glass of the Soul, in which to look it self; but the sordid Eye cannot behold God, the Brightness of the true Light. Hence saith our Saviour, *Blessed are the Pure in Heart, for they shall see God.* As a fair and beautiful Face is pleasant to the Eye to behold, so a pure and clear Conscience is acceptable to the Eyes of God; but a putrified Conscience breeds immortal Worms. What profiteth it to live in the midst of all Abundance, and to be scourg'd with the Lash of Conscience? The Foun-



Fountain of Man's Happiness or Misery is in the Mind. What advantageth it one in a Fever, to be laid upon a golden Bed? What profiteth it him that is scorched with the Brands of Conscience, to be surrounded with Heaps of outward Felicity? As you regard your eternal Salvation, such let your Conscience be: For, by the loss of a good Conscience, you loose Faith; by the loss of Faith we loose the Grace of God; having lost the Grace of God, how can eternal Life be hoped for? As is the Testimony of your Conscience, such may you expect the Sentence from Christ. Sinners, no one accusing you, or laying any Thing to their Charge, shall be their own Accusers. As the Drunkard that hath swallowed much Wine feels no Inconvenience from it at the present; but after that he is awakened from Sleep, then is sensible of the Hurt of Intemperance: So Sin likewise darkens the Mind until it be consumed, and as a thick Cloud eclipseth the Splendor of true Judgment; but at length the Conscience riseth up, and gnaws more grievously than any Accuser. The Conscience, like unto the Soul, hath not an end. Hell Punishments shall plague the Damned so long as the Accusation of Conscience shall endure. No outward Fire so much afflicts the Body as this inward Flame doth grievously scorch the Soul. The Soul which is burnt is eternal; the Fire of Conscience which burneth it is eternal. No outward Scourges are so troublesome to the Body, as these inward Stripes are grievous to the Soul. Fly therefore the guilt of Sin,  
that

that you may escape the Torment of Conscience. Wash your Sins out of the Book of Life by true Repentance, lest in Judgment they be read against you, and so you fear the Pronunciation of God's Sentence. Extinguish the Worm of Conscience by the Favour of your Devotion, lest its biting cause an eternal Horror in you. Quench this inward Fire by Tears, that you may come to the Delights of heavenly Refreshment. Grant us, O Lord, to War the good Warfare, holding Faith and a good Conscience, that at last we may arrive safe and sound at our heavenly Country.

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### MEDITATION XXXIV.

*Of the Study of true Humility. What is Man?  
What is a Bubble? They are nothing.*

**C**ONSIDER (believing Soul) the miserable Condition of Man, and you will easily avoid all Temptation to Pride. Man is vile in his Ingress, miserable in his Progress, lamentable in his Egress. He is opposed by Devils, provoked by Temptations, allured by Delights: He is cast down by Tribulation, impleaded in Crimes, bereaved of Power, provoked by evil Custom. Set before thee, O Man, Christ's Example: All the Glory of Heaven is servient unto him, yea he is true Glory; and yet he casts away from him all worldly Glory,  
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he as yet calls unto us, *Learn of me, for I am meek and lowly of Heart.* Let the proud Servant be ashamed and blush, seeing that the Lord of Heaven is so humble. Our Saviour saith of himself, *That he is a Lilly of the Valleys;* to wit, because it (which is the noblest Flower) grows and is preserved, not in Mountains (that is in proud and puffed up Hearts) but in the lowly Valleys (that is, in the contrite and humble Minds of the Godly.) The Streams of divine Grace flow downward, not upward. As Waters naturally seek not for lofty Places; so the Grace of God flows not but into humble Hearts. The Psalmist saith, *The Lord dwelleth on high, yet humbleth himself to behold the Things that are in Heaven, and in Earth.* The twenty four Elders (that is, the whole Church triumphant) cast their Crowns before the Throne, giving all Righteousness and Glory unto God: What then may a vile Sinner do? Seraphin, holy Angels, veil their Faces before the divine Majesty; what then ought Man to do, who is so vile a Creature, and so many Ways ungrateful to his Creator? Christ, the true and only begotten Son of God, out of his admirable Humility, descended from Heaven, and took upon him our frail Nature; he humbled himself to take upon him our Flesh, to die, to be crucified. By a Life of Humility and Suffering, Christ entered into Glory, and do you think that you can arrive at heavenly Glory, by strutting on in the Way of Pride? The Devil, for Pride, was cast out of the Kingdom of Heaven; and do you, who

who as yet enjoy not heavenly Glory, strive to go thither by the way of Pride? *Adam*, for Pride, was cast out of Paradise; and think you to enter the heavenly Paradise, through the Gate of Pride? Wish we rather to serve and wash the Feet of others with Christ, than with the Devil to aspire after a Place too high: Let us be humbled in this Life, that we may be exalted in that which is to come. Pride is the Seed of all Sin; beware that then thou be not lifted up, least thou shouldest be cast into the Abyss of Sin. Pride is the acceptable Bed of the Devil; be not thou then extolled, least that thy miserable Soul should be subdued to Satan. Pride is a Wind that scorcheth and drieth the Fountain of God's Grace; be not then puffed up, least thou be separated from the Grace of God. O Christ, cure thou the swelling of our Pride: Let thy holy Humility be unto us the Merit of our Life; as well as the Example of our Life. Let our Faith firmly embrace thy Humility, and our Life constantly follow the same.

## MEDITATION XXXV.

*Of flying Covetousness.*

*Who is truly Poor? The Covetous.*

**S**EE how acceptable Salvation is to the Soul, so hateful ought the Sin of Coverousness to be. The coverous Man is poorest of all, because he wants as well that which he hath, as that which he hath not. The covetous Man is the  
most



most afflicted; for he is good to none, but worst to himself. Pride is the Beginning of all Sin; Covetousness the Root of all Evil: The first is by turning from God, the second is by turning to the Creature. Riches make us to sweat in getting them, to fear in possessing them, to grieve in losing them, and (which is worse) the covetous Man's Labour is not only perishing, but peremptory. Riches will either forsake thee, or thou them. If then thou hopest in Riches, where will thy Hope be in the Hour of Death? Covetousness is that great Idolatry which placeth the Creatures in the Room of God. The Covetous bestoweth on the Creature that Assurance which is due to God. Whatsoever is loved more than God, that is preferred before God: Whatsoever is preferred before God, is placed instead of God. *Esau* sold the Right of his Birth-right for Pottage; so many lose the Inheritance of the heavenly Kingdom prepared by Christ, that they may obtain temporal Goods. *Judas* sold Christ for thirty Pieces of Silver; covetous Men sell the Grace of Christ for temporal Riches. How can he aspire to the Kingdom of Heaven, that is daily filled with the Husks of Swine? How can he go unto God in the lifting up of his Heart, that studies to find the Peace of his Soul in Riches? Riches are Thorns, saith the Truth it self; he then that loves Riches, he truly is in Love with Thorns. They that gather Riches on Earth, are like unto them who lay up their Fruits in low and moist Places, not considering that they shall shortly perish.

perish. How foolish are they that place the End of their Desires in Riches! All Creatures; the nearer they are to heavenly ones, the more they comprehend and gather inferior Things, as the Fowls of the Heaven mow not. It is a great Sign that the Soul thinks of heavenly Things, if it lightly esteem and condemn earthly ones. Mice and creeping Things heap up Things in hollow Places; for they are of a worse Condition, and more ignoble Nature than Birds. It is a great Token that the Soul is averse from God, and fix'd on earthly Things, if with an inordinate Love it adhere unto Riches. Hath God given thee a Soul, and dare not thou commit the Care of the Flesh to him? God feeds the Fowls of the Air; and doubtest thou that he will sustain thee, who art created after his Image? God clothes the Lillies of the Field; and doubtest thou that he will cloth thee? It is a shame that Faith and Reason cannot do that in a Man, that natural Instinct doth in a Bird; the Birds neither sow nor Mow, but commit the care of the Body unto God. Covetous Men believe not God's Word, but provide themselves of Sustenance. The Covetous is most unjust; why? because he brought nothing with him into the World; and yet is so sollicitous about earthly Goods, as if he would carry abundance with him out of the World. Covetousness is not satisfied neither with Wealth nor Want. It is not diminished by Want, because the desire of Having increaseth, seeing that cannot be obtained which is long desired. Nor is

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it extinguished by Wealth, because the Covetous the more he acquires, the more he seeks; when that is acquired which Covetousness desired, yet new Matter of Desire is supplied; and so like Fire, when it hath received Fuel (which it consumeth) it groweth greater. Covetousness at the first is but a small Brook, but afterwards it grows hugely. Set Bounds therefore to the Desire of Riches, least that Covetousness draw thee to eternal Destruction. Many in this Life devour that which afterwards they dig in Hell. Many whilst they thirst after Gain, run into present Destruction. Consider the Things, devout Soul, and fly Covetousness, as far as thou canst. Thou shalt bring none of thy Goods along with thee to Judgment, unless thou leave thy frail and perishing Goods unto the Poor, for whom Christ refused not to give his Life. Give to the Poor, that thou mayest give to thy self: Whatsoever thou givest not to the Poor, another shall have. He is too covetous to whom the Lord is not sufficient. He doth not, as yet, truly hope for heavenly Things who sets a high value on earthly Goods. How should he lay down his Life for his Brother who denies temporal Nourishment to his needful Brother? The Treasure of Heaven is in the Hand of the Poor: For it takes those Things and puts them in Heaven, that they perish not on Earth. Would you do an Office acceptable unto Christ? do a Kindness to the Poor. That which doth Good to the Members, that the Head takes as done unto himself. Christ saith  
unto

unto thee, Give me of that which I have given of my own: Do Good of Good, that thou mayest acquire Good: Give earthly Goods, that thou mayest keep them: For thou loosest them by keeping them too sparingly. Hear Christ's Admonition, that thou be not forced, at the Judgment, to hear him saying, *Go, ye Cursed, into everlasting Fire, I was hungry, and ye fed me not.* Alms is an holy Seed, as it is sparingly or plentifully sown, the Harvest will be sparing or plentiful. If you will be in the Number of the Sheep, do also a Kindness to the Sheep. Let the Goats affright thee, which are placed on the left Hand; not because they have been ravenous, but because they have not fed. Incline our Hearts, O God, unto thy Testimonies, and not to Covetousness.

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## MEDITATION XXXVI.

*Of the Properties of true Charity.*

*Love seals the Saints.*

**T**RUE and sincere Charity is the constant Property of the Godly. No Christian without Faith, no Faith without Charity; where the Splendor of Charity is not, there also the Fervour of Faith is not. Take the Light from the Sun, and you may remove Charity from Faith. Charity is the outward Act of the inward Life of a Christian. Charity is the Bond

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of Christian Perfection ; as the Members of the Body are joined by the Spirit, that is, by the Soul ; so the true Members of the mystical Body are united by the Holy Ghost in the Bond of Charity. In *Solomon's* Temple all things were overlaid with Gold, within and without ; so in Charity, the spiritual Temple of God, all things are adorned inwardly and outwardly. Charity moves the Heart to Compassion, Charity moves the Hand to Bounty. Compassion is not sufficient if it move us not to give outwardly ; nor yet is the outward Gift sufficient, if there be no inward Compassion. Faith receives all things from God ; Charity in like Manner gives all that are hers to her Neighbour. By Faith we are made Partakers of the divine Nature ; but God is Charity, or Love ; so that where Charity doth not outwardly exert it self, no Man can believe that Faith lodgeth there within. No Man believes in Christ, that loves not Christ ; no Man loves Christ, but he that loves his Neighbour also. That is not truly a good Work which proceeds not from Faith ; nor is that truly a good Work which proceeds not from Charity ; for Charity is the Seed of all Virtues. It is no good Fruit unless it proceeds from the Root of Charity. Tongues profit not without Charity ; the Knowledge of Tongues puffeth up, but Charity edifieth. The Knowledge of Mysteries profits not without Charity ; for Mysteries are known even to the Devil, but Charity is proper to the godly only. Faith, though it would even remove Mountains, profiteth

profiteth not without Charity ; because such a Faith is only miraculous, but not saving. Charity is better than the Gift of doing Miracles, because it is an undoubted Gift of true Christians ; this sometimes is granted to the Wicked. It profiteth not to give all our Goods to the Poor, if Charity be wanting ; for it is an hypocritical outward Action, if the inward Charity be not there. Rivers of Bounty profit not, if they rise not from the Fountain of Charity. Charity is long-suffering ; for no Body is soon angry at him whom he truly loves. Charity is bountiful ; for he that by Charity gives his Heart (the chief Good of the Soul) how shall he deny outward Goods that are less ? Charity envieth not ; for it looks upon the Goods of another as its own. Charity doth nothing amiss ; for no one easily hurts him, whom from his Heart he loves truly. Charity is not puffed up ; for through Charity we are made the Members of one Body ; but one Member prefers not it self before another. Charity behaves not herself unseemly ; it is the Property of an angry Man only to carry himself unseemly ; but Charity is a Bridle to Anger. Charity seeks not her own ; for that which a Man loves, he prefers before himself, and seeks the Profit of that more than his own. Charity is not angry ; for all anger is from Pride : But Charity casts it self below others ; but Charity casts her self at the Feet of others. Charity thinks no evil ; for against whom a Man is known to forge evil, it is evident that he doth not yet love him ; Charity rejoiceth not in Iniquity ;

quity; for Charity makes the Misfortune of others her own; Charity beareth all things, believeth all things, hopeth all things, endureth all things. For what Charity desires to be done to her self, that she refuseth not to do unto others. Tongues shall cease, Prophecies shall fail, Knowledge shall vanish: Charity shall not cease, but its Imperfection shall be fully completed in the Life to come, and then shall its Perfection be encreased. God commanded to place two Altars in the Tabernacle; Fire was taken from the outward to carry to the inward. God hath gathered a twofold Church, Militant, and Triumphant; the Fire of Charity shall once be removed from the Militant to the Triumphant. As thou thinkest of these things, devout Soul, study after holy Charity. Every Neighbour is he for whom Christ pleased to die; why then dost thou deny to give thy Charity to thy Neighbour, when as Christ doubted not to give his Life for him? If thou truly love God, thou oughtest also to love his Image: We are all one spiritual Body, therefore let there be one spiritual Soul of us all. It is not meet that they should disagree on Earth, who sometime shall live together in Heaven. When our Minds agree in Christ, our Wills also are united. We are the Servants of one Lord, it is not fit to jar one with another. That Member of the Body is dead, which feels not the Misery of another: Let him not think himself to be a true Member of the Militant Body of Christ, who grieves not when another suffers:

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There is one Father of us all, God, whom thou oughtest daily to call Father, being so taught by Christ. How shall he acknowledge thee also for his true Son, unless, in like Manner, thou acknowledge his Sons for Brethren? A Man that is sent to thee from God, if he be worthy, love him; for he is worthy of thy Love: But if he be unworthy, yet love him, because God is worthy of thy Obedience. By loving a Man that is thy Enemy, thou shewest thy self the Friend of God. Mind not what Man doth unto thee, but mind what thou oughtest to do unto God. Be not mindful of the Injuries which the Enemy doth, but be mindful of the Benefits which he bestows upon thee who commands, that thou love thine Enemy. We are Neighbours by the Condition of our earthly Nativity, and we are Brethren in the Hope of the heavenly Inheritance. Therefore let us love one another. Kindle in our Hearts, O God, the Fire of Charity, by thy holy Spirit.

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## MEDITATION XXXVII.

*Of the Study of Chastity.*

*A chaste Mind is the Truth of Christ.*

**H**E that will be a true Disciple of Christ, must study after holy Chastity. Our most bountiful God is a most chaste, and pure Mind: thou oughtest to invoke him with most chaste Prayers.



Prayers. A certain wise Man said, that the Chastity of the Body, and the Sanctity of the Soul, are the two Keys of Religion and Happiness. If the Body be not kept pure and spotless from Pollution, the Soul can scarce be fervent in Prayer. Our Body is the Temple of the Holy Ghost; we must mainly take heed, that we contaminate not this sacred Habitation of the Holy Ghost. Our Members are the Members of Christ; we must be cautious, that we take not the Members of Christ, and make them the Members of an Harlot. Vengeance was taken on the *Sodomites* Lusts by Fire and Brimstone that fell from Heaven; so in Whoremongers God will inflame the Heat of that naughty Lust with Fire eternal. This Fire is not extinguished, but the Smoke of their Torments ascendeth for ever. Without (that is, forth of the heavenly *Jerusalem*) are Dogs, that is impure and lustful Men. Christ hath washed us in Baptism with his own precious Blood; we must earnestly beware, that we defile not ourselves with impure Lusts. Nature it self being the Guide, wicked Men blush to commit such Impieties before Men; and yet they blush not to commit them in the Sight of God and Angels. That short Pleasure produceth eternal Sorrow; it is momentary which delighteth, and eternal that tormenteth. The Pleasure of Fornication is short, the Punishment of the Fornicator is long. Let the Memory of the crucified Jesus crucify the Flesh in thee; let the Remembrance of Hell extinguish the Heat of Concupiscence in

thee; let the Tears of Repentance extinguish in thee the Heat of Lust. Let the Fear of God crucify thy Flesh, that so carnal Love deceive thee not. Consider that the Desire of Lust is full of Anxiety and Madness, an Art of Abomination and Dishonour, the End of it is Repentance and Shame. Look not at the flattering Face of the Friend that inviteth to Lust, but at her stinging Tail when she goes away; weigh not the Shortness of Delight, but rather the Eternity of Damnation. Love the Knowledge of Scriptures, and you will not love the Sins of the Flesh. Be always in doing something; that when the Tempter shall come, he may always find thee busy. He deceived *David*, when out of Employ; he could not deceive *Joseph* in his Ministry. Consider that Death is instant every Hour, and you will easily condemn all the Pleasures of the Flesh. Love Temperance, and you will easily vanquish evil Concupiscence. The Belly being filled with Wine, is quickly prone to Lust. Chastity is endangered by Delights; if therefore you feed the Flesh with immoderate Delicacies, you foster your own Enemy. The Flesh is so to be dieted, that it may serve; so to be turned, that it be not proud. Weigh well the Terror of the last Judgment, and you will easily cool the Heat of Lust. What profiteth it then to hide your Whoredom for a while from Men, when as at the Day of Judgment it shall be revealed before the Eyes of All? What signifies it to fly to the Tribunal of the earthly Judge, when as yet you cannot escape the Tribunal

bunal of the supreme Judge? You cannot corrupt this Judge with Bribes, for he is a most just Judge: You cannot move him by Treaty, for he is a most severe Judge: You cannot fly out of his Province and Jurisdiction, for he is a most powerful Judge: You cannot deceive him with vain Excuses, for he is a most wise Judge: You cannot appeal from his large and far-known Sentence, for he is the supreme Judge. You shall have Truth in the Inquisition, Openness in the Publication, Severity in the Execution. Therefore, O Soul, that art devoted to God, let the Terror of this Judge be alway before thee, so shall not the Fervour of Lust deceive thee. Be thou the Rose of Charity, the Violet of Humility, the Lilly of Chastity. Learn Humility of Christ thy Bridegroom; of him also learn thou Chastity. Great is the Dignity of Chastity, which is consecrated in the Body; great is the Dignity of Chastity, because it maketh us to live in the Flesh contrary to the Flesh. As nothing is more vile than to be conquered by the Flesh, so nothing is more glorious than to conquer the Flesh. Hear what the Truth saith, *He that looks upon a Woman to lust after her, hath committed Adultery with her already.* The more difficult the Contest is, the more glorious will the Victory be. It is difficult to extinguish the Flames of Lust; it incites Striplings, inflames young Men, wearieth even the old and decrepid: Cottages are not contemned, Palaces are not revered; but the more difficult it is to fight, the more

praise-worthy will it be to triumph. The Apostle thinking to resist all Sin, he permitted not any to pray with Whoredom, but flying from it, saying, flee Fornication. Even as a Traveller that in a feigned Simplicity comes to deceive us under the Notion of a Beggar, if we admit him not, he goes away; if we suffer him to enter, he becomes our Guest, and gathers Strength; and at length, by Connivance, he becomes our Master; so the Motions of evil Concupiscence prick us on, but if we fawn not on them, they go away. If you would not have this Guest to domineer over you, then receive him not into the House of your Heart. Keep thou us, O God, in Holiness of Mind, and Chastity of Body.

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### MEDITATION XXXVIII.

*Of the Shortness of present Life.*

*What is Man's Life? A Cylinder.*

**T**Hink, O devout Soul, of the Transitoriness and Misery of this present Life, that thy Heart may be lifted up to desire the heavenly Inheritance. As this Life increaseth, it also decreaseth; whilst it is lengthened, it is shortened; whatsoever is added to it, takes from it. It is a Point of Time that we live, and yet less than a Point. In the Turn of an Hand Immortality will be here. In this Life we are, as it  
were,



were, in a strange House. In the Land of *Canaan*, *Abraham* had not a Mansion to dwell in, but only an hereditary Sepulchre ; so this present Life is a Place of Pilgrimage and Sepulture. This Life abounds with Sorrow of things past, Labour of things present, Fear of things to come. Our Entrance into Life is lamentable ; for the Infant begins his Life with Tears, as if it foresaw the Evils to come. Our Progress is weak ; for many Sickneses afflict, many Cares torment us. Our Going out is horrible, for we go not out alone, but our Works go out with us, and by Death we go forth unto the severe Judgment of God. Our Conception is Sin, our Nativity Misery ; to live is Punishment, to dye is Torment. In Impurity are we begot, in Darkness are we brought up, in Sorrow do we bring forth ; before our Birth, we burden our miserable Mothers ; at our Birth, Viper-like we tear them. Our Body is an earthly Mansion, in which Death and Sin dwell, and they every Day consume it. Our whole Life is a spiritual Warfare : Above Devils watch for Destruction, on each Hand the World opposeth us below, and within the Flesh keepeth Centinel. Man's Life is a Warfare ; for in it there is a perpetual Opposition of the Flesh and the Spirit. What true Joy then can Man have in this Life, seeing that in it there is no secure Felicity ? What Delight can befall us in things present, seeing that all things pass away at once, and yet that passeth not away that hangeth over us ? Seeing that that which we love is ended, that which we hate draweth

draweth nearer, where Grief never endeth. The Disadvantage of a long Life is - that we do more Evil, see more Evil, and suffer more Evil: A long Life doth this for us, that in the last Judgment the Accusation of Sin will be greater. What is this Life? The Expectation of Death, a Scene of Fraud, a Sea of Misery, a Bladder of Blood, which any small Accident breaks, every small Fever corrupts. Our Course of Life is a Labyrinth; we enter into it from the Womb, we go thro' the Gates of Death. We are nothing but Earth; and Earth is nothing but Vapour; and Vapour is nothing, therefore we are nothing. This Life is brittle as Glass, gliding as a River, miserable as Malice; and yet to many it appears very desirable. Therefore, O beloved Soul, refer not thou the Sum of thy Thoughts unto this Life, but with the Mind always aspire after that Joy which is to come. Traffick in this Life, but let not your Mind be fixed on this Life. The outward Use of worldly things hurt not, if our inward Love adhere not to them. Heaven is our Country, the World is our Inn; be not thou so delighted with the daily Inn of this World, as to be withdrawn from the Desire of thy heavenly Ccountry. This Life is a Sea, eternal Life is the Haven: Be not so delighted in a short Calm of the Sea, as not to aspire towards the Haven of eternal Rest. This Life is slippery, and keeps not Touch with its Lovers; for beyond all Expectation; it often flies from them: Why then wilt thou trust it? It is dangerous for thee assuredly to promise thy self

self the Security but of one Hour, because oft times in that one Hour this fleeting Life is ended. It is the safest every Hour to expect the Departure of this Life, and to prepare thy self for it by serious Repentance. In the Gourd wherewith *Jonas* was delighted, God prepared a Worm to eat it: So in worldly Affairs, which many love exceeding much, there is nothing constant; but Worms of Corruption breed in them. The World is even now worn away with this Consumption, that it hath even lost the shew of seducing; for how are they to be praised or spoken of, that were honoured to flourish with the flourishing World? Only they are to be accused and blamed, that delight to perish with the perishing World. O Christ, withdraw thou our Hearts from the Love of this World, and stir up in them a Desire of thy heavenly Kingdom.

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## MEDITATION XXXIX.

*Of the Vanity of the World.*

*Eternal Things far exceed transitory ones.*

**L**ove not thou, my Soul, the Things that are in the World. The World shall perish, and all that are in it shall be burnt, and where then shall thy Love be? Love thou the everlasting God, that thou mayest live eternally. Every Creature is subject to Vanity; he there-

fore that by Love adheres to the Creatures, he also shall become vain. Love the true and lasting Good, that thy Heart may become stedfast and quiet. Why art thou delighted with worldly Honour? He that seeks the Honour of Men, cannot be honoured of God. He that seeketh worldly Honour, is forced to conform himself to the World, he pleaseth the World, and so cannot please God. All Things are fading and transitory that proceed from fading and transitory Things; so that worldly Honour cannot be permanent. Whom the Day before they extolled to the Skies with the greatest Glory, him the Day after they are oft ready to tread under Foot. Love then to be contemned, to be set at nought, to be disgraced in this World, that thou mayest be honoured in that which is to come. Vain is the Praise of Man, if an evil Conscience accuse thee inwardly. What is one that is in a Fever better for being laid in an Ivory Bed, when as nevertheless he is tormented with inward Burning? True Honour and true Praise is the Testimony of a good Conscience. None is a fitter Judge of thy Actions, than God and thy own Conscience; desire then for to approve thy Deeds to this Judge. It is not sufficient for thee to be known to thy self, and (that which is yet greater to be known) unto God? And why dost thou so greatly desire Riches? He is covetous indeed to whom the Lord is not sufficient. This Life is the Way to our eternal Country; what therefore do great Riches advantage us? They rather burden the Traveller, as great Freight doth



both a Ship. Christ, the King of Heaven, is the Riches of God's Servants. The true Treasure ought to be in a Man, not out of him: That is, the true Treasure which thou canst bring with thee unto the great Judgment at the last Day; but all these outward Goods are taken from us at Death. They perish when gathered, but he perisheth worse that gathers them, if he be not rich in God. Poor camest thou into the World, Poor shalt thou go out: Why then ought the Means to differ from the Beginning and the End? Riches ought to look at the Use, and how little is enough to suffice. The least Gift of Grace and Vertue is better then all earthly Riches; why? Because Vertue is pleasing unto God, but Riches do not without Vertue. Christ's Poverty ought to be more acceptable to us, than all the Riches of the whole World. Poverty is sanctified in Christ; he was poor in his Nativity, poorer in his Life, poorest in Death. Why doubtest thou to prefer poverty before the Riches of the World, seeing that Christ preferred it before the Riches of the heavenly Kingdom? How shall he commit his Soul to God that commits not the Care of the Body unto him? How shall he lay down his Life for his Brother, that layeth not out his Riches for him? Riches bring Toil on us in their Acquisition, Fear in their Possession, Grief in the Ommission of them; and that which is more to be grieved, the Labour of covetous Men shall not only perish, but is peremptory, as *Bernard* teacheth. Thy Love is thy God: Where thy  
Treasure

Treasure is, there is thy Heart also. *Lot's Wife* being turned into a Pillar of Salt, as yet preacheth unto us; that we should not look back to the Things that are in the World, but that we should go straight on to our heavenly Country. The Apostles leaving all, followed Christ: Why? because the Knowledge of true Riches takes away the desire of Riches, falsely so called. Let us mortifie all the Pleasures of the Senses, and with *Abraham*, let us offer unto God the only beloved Son in spiritual Sacrifice (that is, the Lusts of our Soul) by voluntary renouncing all Pleasures, and by embracing the Rigour of the Cross. The Way that leads to the Kingdom of Heaven is not smooth, and strewed with Roses, but rough and grown with Thorns. The outward Man is increased by Pleasures, the inward Man, by Tribulation, and the Cross; the more the outward increaseth, the more the inward is diminished. Pleasures attend the Body; but to the truly Godly, the Care of the Body is least, and that of the Soul the greatest. Pleasures captivate our Heart, that it cannot be free in the Love of God. At Death you shall not take Pleasures along with you, but only the Conceit of Pleasures, and bring that to Judgment. Let therefore the Love of God crucifie thy Flesh, least that carnal Love desire thee. Let the Remembrance of divine Judgment be alway in thy Mind, least the perverse Judgment of sensitive Appetite draw thee into Bondage. Regard not the fawning Countenance of the Serpent, but think how sharply its Tail will sting  
come,

at last. By the Grace of Christ do thou overcome, that at last thou mayest be crowned as Conqueror in Christ.

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MEDITATION - XL.

*Of the Profitableness of Temptations.*

*The Palm grows under its Burden.*

**I**T is profitable for the faithful Soul, to be confirmed and tried by Temptations in this World. Our Saviour himself was willing to cope with the Devil in the Wilderness, that he might conquer him for us and for our Salvation, and should be the first faithful Champion of our Conflict. First, he descended into Hell, then he ascended into Heaven : So the faithful Soul must first descend into the Hell of Temptations, that so it may ascend into heavenly Glory. The People of *Israel* could not possess the promised Land of *Canaan*, before that first they conquered divers Enemies ; so must not the believing Soul promise the Kingdom of Heaven unto it self, before that it conquers the World, the Flesh, and the Devil. Temptation proves, purges, illuminates ; Temptation proveth, because Faith being shaken in Adversity, is more firmly fixed on the Rock of Salvation, propagates it self more largely into the Branches of good Works, riseth higher unto a Hope of Freedom. *Abraham* being commanded to offer his Son, when he had shewed himself obedient to  
 God's

God's Commandment, after the Temptation the Angel of the Lord appeared, saying, *Now know I that thou fearest God, seeing that thou hast not spared thine only Son for my sake* : So if thou offer the beloved Soul (to wit, thy own Will) unto God in Temptations, thou shalt be reputed a true Fearer of God, and shalt feel the divine Word of God in thy Heart. The *Israelites*, whom the Lord commanded to be brought for to conquer the *Midianites*, were first tried at the Waters; so they are first tried at the Waters of Tribulation and Temptation, who by conquering of their Enemies are to be brought into the heavenly Country. Whatsoever Adversity, whatsoever Temptation then befalls a believing Soul, let him think that it is not for Trial, not for Denial. Temptation also purgeth. Christ, the Physician, useth many Grains of Aloes to extract the pestiferous Humour of worldly and Self-love. Tribulation moves us to search the Conscience, and calls to Remembrance the Sins of our past Life; moreover, as bodily Medicine preserveth from infectious Diseases, so doth Tribulation preserve from Sin. Worldly Honour hath lifted up many unto Pride; therefore God sends Contempt, and so withdraws the Nutriment of Pride. Lastly, Temptation illuminateth. How frail and vain all earthly Comfort is, we know not but by Temptations. When *Stephen* was stoned he saw the Glory of Christ; so in Calamities Christ shews himself to the contrite Soul. True and solid Joy is only from the indwelling of God: God dwells



dwells in the contrite and humble Spirit. It is Affliction and Temptation that humbleth and maketh a contrite Spirit; therefore true and solid Joy is in the Soul of the Afflicted. Temptation is one Way to the Knowledge of God; therefore the Lord saith, *I will be with him in Trouble, I will deliver him, and make him to see my Salvation.* Blind Tobit saw none of those Things which were above, below, or before him; and so not himself neither; but, being illuminated from God by the Angel *Raphael*, he saw all Things which he could not see before, using no other Medicine but the Gall of a Fish: That by this might be declared, that our Eyes are to be anointed and enlightened by the Gall of Bitterness, that so we may come to the true Knowledge of our selves and worldly Goods. Wherefore doth the Apostle say, that we know as in a Glass darkly? Because in Temptations we know, that God, under a Shew of Sadness, cheers up his Elect; under a Shew of Death, he causeth them to live; under a Shew of Sickness, he heals them; under a Shew of Poverty, enricheth them. Therefore Temptation and the Cross ought to be acceptable unto him, that is, not ungrateful to Christ, who was tempted and crucified for us. O good Jesus, help thou my weak Faith, for so thou hast promised by thy holy Prophet; as a Mother comforteth her Son, so will I comfort you. With great Care doth a Mother nourish and cherish her sucking Infant; so, O good Jesus, do thou cherish and confirm my languishing Faith.

## MEDITATION XLI.

*The Foundation of Christian Patience.**Patience shall conquer at the last.*

**R**EST, devout Soul, and patiently take up the Cross laid on thee by God. Think on the Passion of Christ thy Bridegroom: He suffered for all, from all, in all. He suffered for all, even for them who contemn that his precious suffering, and wickedly tread under Foot his Blood. He suffered from all; he is delivered, bruised and left by his heavenly Father; forsaken by his beloved Disciples; rejected by the *Jewish* People, his own peculiar, who preferred the Thief *Barabbas* before him; he is crucified by the *Gentiles*. He wholly sustained the Sins of all Men, therefore also is afflicted by all. He suffered likewise in all, his Soul was sad even unto Death, and being pressed with a Feeling of God's Judgment, cries out, that he is forsaken of God. All his Members sweat Drops of Blood, his Head is crowned with Thorns, his Tongue tastes the Cup of Myrrh, his Hands and Feet are pierced with Nails, his Side is wounded, his whole Body is scourged, and stretched upon the Cross. He suffered Hunger, Thirst, Cold, Contempt, Poverty, Reproach, Worms, Death, the Cross. But how unfit would it be for the Lord to suffer, and the  
 Servant

Servant to rejoice? How unbeseeming for our Saviour so grievously to be punished for our Sins, and we to take Pleasure in them? For the Head to be afflicted, and the rest of the Members not to condole? But rather it behoved Christ by his Suffering to enter into his heavenly Glory; so ought we through many Tribulations to enter into the Kingdom of Heaven, O happy Tear which the Hand of such, and so great a Lord shall wipe away! O happy Cross, which finds a Renumeration in Heaven! *David* was not ten whole Years in Exile, but forty on the Throne. Here the Shortness of Passion is prefigurative, but there is an Eternity of the Glory that is to come. It is but a Point of Time in which the Saints are exercised on the Cross, but their Reward is eternal; and so a rainy Morning is attended with a fair Evening. Think also upon the Tribulation of all the Saints; behold *Job* mourning on the Dunghil, *John* hungry in the Wilderness, *Peter* extended on the Cross, *James* beheaded by *Herod's* Sword. See *Mary* the blessed Mother of our Saviour standing at the Cross of her Son, which was a Type of the Church, the spiritual Mother of our Lord. *Blessed are you, saith Christ, if ye be persecuted for my Name's sake; for so they did to the Prophets.* O glorious Persecution, which makes us conformable to the Prophets and Apostles, and so to all the Saints, yea, to Christ himself! The Cross begets in us an Hatred of worldly Things, and conveys the Mind to heavenly ones. The Flesh being mortified, the Spirit  
lives

lives, the World being bitter, Christ is sweet. Great is the Mystery of the Cross, because that by it God calls us to true Contrition, to godly Fear, to the saving Exercise of Patience. Let us open when he knocks, and we shall hear what the Lord saith unto us. The Sight of the Cross is contemptible to the World, and to the carnal Eyes of the outward Man; but 'tis glorious in the Sight of God, and to the spiritual Eyes of the inward Man. What did the Jews think more vile and abject than Christ's Passion? But what was more precious and worthy in the Eyes of God, than it? As which was a Ransom for the Sins of the whole World. So the Just is afflicted, the Righteous dieth, and no Man considereth; but precious is the Cross, precious is the Death of the Saints of the Lord. We shall never fully and perfectly feel the Consolation of the Spirit, unless that our Flesh be outwardly afflicted. When the North Wind blows upon the Garden (that is, when Persecutions exercise the Church) then flow forth her sweet Spices; then her Vertues are increased, which send forth a smell in God's Nostrils. The beloved Bridegroom of the Soul is white and ruddy; white with Innocence, ruddy with Suffering: So likewise the beloved Spouse of Christ is white with Vertues, red with Sufferings. And even as out of the hardest Rock of Afflictions, the Grace of God can produce Oil and Honey: So from the bitter Root of Calamity, he knows how to produce the sweet Fruit of eternal Glory; unto which may the same carry and convey us all. *Amen.*

M E D I.



## MEDITATION XLII.

*Temptation is to be overcome by Perseverance.*

*Hope that trusteth in God shall never be ashamed.*

O Holy Lord Jesus, the most dear Betrother of my Soul, when wilt thou bring me to the Solemnity of thy Marriage? I am a Stranger, and banish'd from thee, but I most firmly believe, not at all doubting, that shortly it shall come to pass, that the Prison of the Body being broken, I shall appear before thy Face. Fear and Trembling are come upon me, because I carry my Treasure in earthen Vessels. The Mind is prone to Error, the Will to Sin: So that my Spirit is not alway ready in me, but the Flesh is alway weak: Sin leads me captive, and the Law of my Members is repugnant to the Law of my Mind. Fear and Trembling have taken hold upon me, for Satan lieth in wait for my Treasure; his Subtilty is great, his Desire of hurting fervent, his Power not easily withstood. He deceived *Adam* in Paradise, *Judas* in the School of our Saviour; how shall I, poor Wretch, be secure from his Craft? How grievously am I tormented when I consider, that a sadder and more severe Punishment will follow these Benefits of God, if I use them unjustly? But the infinite Mercy of God lifts me up, who, as he hath given to will, will also give

give for to perfect ; because he is God, and is not changed. The Foundation of God abideth sure and firm ; for it is with God himself, with whom is no turning ; firm indeed, for it is confirmed with the Blood of Christ, which always speaks before the Throne of God ; firm indeed, because sealed with sure Signs of Sacraments. If I should seek for a Measure of Salvation in myself, verily I had Reason to doubt of my Salvation ; but as all my Righteousness, so likewise all the Hope of my Salvation, is in Christ. If I had apprehended Christ at the Choice of my own Will, verily I might have feared, lest changing the Judgment of my Will, I might have lost Christ ; but because he is found of him that sought him not, verily he, after that he is once found, will not again withdraw himself. He that drew me out of the Shadow of Death in the Participation of Light, will not suffer me to be thrust down to my former Darkness. By the Help and Assistance of Prayer I will fortify my Faith : Nor will I suffer the Lord to go out of the Chamber of my Heart, till I obtain his Salvation. By the Power of the Lord I shall be kept to Salvation. The Power of God lifts me up, and comforts me, but my own Infirmary casts me down, and makes me sad : Yet the Power of God shall be perfected in my Weakness. He hath strengthened me, from whom is all the Strength of Faith. The Grace of God lifts me up, but my own Unworthiness casts me down : but if I was worthy, then it would be no more Grace but Debt ; if by Works, verily

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ily it is no longer of Grace; for it is not of Grace any way, if it be not of Grace every Way. Therefore I have no Respect to Works. What is amiss, may he amend; what is wanting, he shall supply; he shall abolish all my Sin; and what he is mindful not to impute, that shall be as if it had not been. My Salvation therefore is of God alone, and so it is sure.

## MEDITATION XLIII.

*Of the daily Consideration of Death.*

*To meditate of Death is Life.*

**E**Xpect Death every Hour, believing Soul, for it layeth wait for thee every Hour. O Man, when thou risest in the Morning think that this may be the last Day of thy Life. At Night when thou goest to bed, think that this may be thy last Night upon Earth. Whatever thou dost, whatever thou takest in hand, think alway first, and deliberate with thyself, wouldest thou do such things if thou wast to die that Hour, and to come to the Judgment of God? Life is a Pilgrimage; when thou hast travelled long, thou shalt return at last: Thou art a Farmer and a Tenant of the World, not an absolute Lord. Think every Hour that thou drawest nearer every Moment. In that we are deceived, that we think we dye, when we fetch the last Gaspe; we die daily and momentarily.

Whatsoever

Whatsoever is added unto Life, is also taken from it : What comes to it goes from it. We fall not suddenly unto Death, but approach it by Degrees. This our Life is away, some Part of it is dispatched daily. Life and Death seem at a Distance, when as yet no one thing is nearer unto other than Death is unto Life ; the one always slips on, the other is always at hand. As those that go by Sea, oft times neither think nor discern whither they are carried till they come at the End : So whatsoever we do, whether we eat, drink or sleep, we are alway approaching Death. Death translates us from Time to Eternity ; for the Tree, where it falls, there it shall lye. How carefully therefore ought we to think of the Hour of Death ! Time passeth away, and infinite Spaces of Eternity remain : In Time therefore prepare thyself for Eternity. What we shall be for ever, blessed or miserable, is discerned in that one Hour of Death : In this one Moment eternal Happiness is gained or lost. Wherefore, O faithful Soul, how carefully oughtest thou to prepare thyself for this Hour. Thou wilt easily condemn all worldly things, if thou dost but consider thou must die : Consider thy Eyes dimmed in Death, and thou wilt easily turn them from Vanity ; think of thy Ears growing deaf in Death, and it will be easy for thee to stop them against impious and filthy Words : Think of thy Tongue faltering in Death, and thou wilt have the greater Care to thy Words : Observe the Sweat and Anxiety of departing Men, so shalt thou easily despise worldly



worldly Delights : Look upon their Nakedness when born, and Poverty will be no great Burthen to thee in this Life. Consider the Horror of the whole Body in Death, and thou wilt easily condemn worldly Splendor : See the mourning of the Soul when forced to go out of the House of the Body, and thou wilt easily beware of the Guilt of all Sin : Think upon the Rottenness consequent to thy Death, and thou wilt easily humble proud Flesh ; Think how empty and naked thou art left of all the Creatures at thy Death, and thou wilt easily turn thy Love from them, and return unto thy Creator : Think how narrowly Death searcheth, that thou take not any Thing with thee out of this Life, and thou wilt easily condemn all worldly Riches. Faith joins and unites us with Christ, they therefore who are in Christ, dye not, for Christ is their Life. He that by Faith adheres unto God, is one Spirit with him ; and therefore a Believer shall never dye, for God is his Life. The People of *Israel* passed through the Red Sea to the Land of Promise ; *Pharaoh* and his Host is extinguished in it : So the Death of the Godly is to them the Beginning of true Life, and the Way to Paradise ; but the Death of evil Men is not the End of evil Men, but only the copulative of things antecedent and consequent, they pass from the first to the second Death. The Union of Christ and the Faithful is so firm that it cannot be dissolved by Death : In the very thickest Shadow of Death, a Light of divine Grace shines before them ; in  
the

the dangerous Voyage of Death, Christ provides for his Peloved by the Protection of Angels. The Bodies of the Saints are the Temples of the Holy Ghost; that Holy Spirit will not suffer his Temples wholly to be destroyed by Death. The Word of God is incorruptible Seed; it is not extinguished by Death, but is hid in the Hearts of the Godly, and in its Time shall enliven them.

## MEDITATION XLIV.

*Comfort in the Death of Friends.*

*By Death we gain Life.*

**T**Hink alway, O devout Soul, that Christ is thy Saviour, and thou shalt not fear the Terror of Death. If the Violence of Death make thee sad, let the Power of Christ make thee glad. The *Israelites* would not drink the Waters of *Marah*, they were so bitter; but the Lord shewed a Tree unto *Moses*, which being cast into the Waters, made them sweet. If thou be afraid of the Bitterness of Death, God will shew thee a Tree which will turn it into Sweetness; to wit, the Branch that sprang from the Root of *Isai*. The Change of the Godly is but the renewing of Life; the Funerals of the Godly is as Money put to Usury, which comes in with Interest. Our Friends die; the Interpretation of this is, that they cease to sin, to be

be troubled, to be miserable. They dye in Faith; the Interpretation of which is, they depart out of the Shadow of Life, and pass unto true Life, or from Darkness to Light; from Men to God: Life is a sailing, Death is the safe Haven. We must not then grieve that our Friends die, but rather must we congratulate them, that they are gotten out of the troublesome Sea into the Haven. This Life is the Prison of the Soul, but Death is its Enlargement; and so *Simeon* when about to die, said, *Lord, now lettest thou thy Servant depart*. He desired to be dissolved, as if he had been included in a bodily Prison; we ought then to congratulate our Friends, that being freed from this Prison, they are set at true Liberty. Insomuch, that the Apostle desired to be dissolved, as if by a miserable Servitude he had been bound to an earthly Body: Shall we then be sad that ours being escaped out of these Bonds, are set at true Liberty? Shall we for them put on black Garments, seeing that they have put on their white Robes? For it is written, that to the Elect were given white Robes, to denote their Innocency, and Palms in their Hands, to imitate them to be Conquerors. Let us not afflict ourselves with Tears and Sighs for them, seeing that God hath wiped away all Tears from their Eyes. Shall we mourn for them, and toil ourselves in Sadness, when as they are in such a Place where neither Mourning nor Clamour is heard any more, and where finally they rest from their Labours? The dead in the Lord rest

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sweetly in their Graves, when as those that are alive shall be grievously tormented in the very Palaces of their Kingdom. If thou hast lost thy dear Friends by Death, believe that thou shalt hereafter receive them far more dear. A short Space of Time separates thee from them; a blessed and safe Eternity shall again unite thee unto them; yet by a most true Promise, we hope that we shall change out of this Life, whether we have sent some of ours that went before us; and that we shall come to that Life, where the more known, the more dear they shall be unto us, and amiable without the Fear of any Dissension. Those heavenly Theatres shall receive the Souls that have been before us, and shall be after us, into its joyful Bosom. Thou hopedst perhaps that thy Friends before they died should have acquired the Knowledge of divers things; but it hath pleased God, that they should learn true Wisdom in the heavenly University: This hath pleased God, let it please thee also. Thou hopedst perhaps that thine before they died, should first have been lifted out of the Dust, and placed with Princes upon the Throne; but it hath pleased God to place them with heavenly Princes, holy Angels: Thus it hath pleased God, let it please thee also. Thou hopedst perhaps, that thine, before they died, should have heaped together great Riches; but it hath pleased God to give them the Delights of his heavenly kingdom: Thus it hath pleased God, let it please thee also. Most holy God, thou hast taken a-

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## MEDITATION XLV.

*Of the last Judgment.*

*Reverence thou Christ's Tribunal.*

THE Father judgeth no Man, but hath given all Judgment to the Son. I know, O Lord Jesus, that thou shalt come to be a severe Judge of all, and shalt bring to Light the most secret Deeds, Words, and Thoughts of Men. Above us shall be a severe Judge, below us Hell wide open; within a knowing Conscience, without a burning Fire; on the right Hand accusing Sins, on the left Hand terrible Devils; good Angels shall be there driving from Heaven, and bad Angels shall be there dragging to Hell. O Lord Jesus, in these my Straights whom shall I fly unto? I fear all my Works, as knowing thou sparest not Sinners. All the Host of Heaven shall melt away, and shall be soled as a Book of Parchment; all the Host of them shall fly away, as a Leaf falleth from a Vine or Fig-tree. The Sun shall be turned into Darknes, and the Moon into Blood; but if these Works of thy Hands, which never did any Evil, shall fly from thy Sight, how can miserable Sinners appear before thy Face? The Heaven of Heavens are not pure before thee; how then shall I poor

Wretch, who drink Iniquity as water? And if the Righteous shall scarcely be saved, where shall the Ungodly and Sinner appear? Verily, O Lord Jesus, if thou wouldest have dealt with me in Severity, what was it that forced thee to descend from Heaven into the Flesh, on to the Cross, into Death? Devils will accuse me, and exact of my Soul the Works which they perswaded. But the Prince of this World is judged, and hath nothing against thee; and if he hath nothing against thee, neither hath he against me: For I believe in thee, O Lord; therefore thou abidest in me, and I in thee. He will accuse me thy Friend; he will accuse me thy Brother; he will accuse me the beloved Son of thy Father! How then shalt thou judge in Severity, thy Friend, thy Brother, and thy Son? Moses will accuse me in the Judgment: he will pronounce me accursed, because I have not kept all things that are written in the Book of the Law: But thou, O Christ, art made a Curse for me, that thou mightest free me from the Curse of the Law, I shall be accursed by Moses, but blessed by thee; for I desire to hear that Voice, *Come ye blessed and possess the Kingdom of my Father.* I hear thy Word, O Lord, and believe in thee with a languishing Faith, but yet it is with Faith. I believe, O Lord, O increase thou my Faith. Although I am not free from the Sins of all the Damned, yet thou, O Lord, alone, shalt free me from the Sin of Unbelief. All these Monsters terrify me, but thou my Judge shalt bear me up. To thee the Father hath

hath delivered all Judgment, he hath given all things into thy Hand; and in like manner he hath given thee for us all; yea, thou hast given thyself for the Church, that thou mightest sanctify and cleanse it in the Laver of Water by the Word. How shalt thou deal with them in Wrath, for whom thou hast given thyself to die, even the Death of the Cross? Thou shalt not hate thy own Flesh; we are Members of thy Body, of thy Flesh, and of thy Bones.

## MEDITATION XLVI

*Of the Desire of Eternal Life.*

*Let the Mind always look upwards.*

**O** Devout Soul, thou oughtest not to love fleeting, but rather lasting Life. Attend thither by Desire, where there is Youth without old Age, Life without Death, Joy without Sadness, a Kingdom without Change. If Beauty delight thee, the Righteous shall shine as the Sun; if Activity or Strength, the Elect shall be like unto the Angels of God; if a long and healthful Life, there shall be a sound Eternity, and an eternal Soundness; if Satiety, the Elect shall be satisfied when the Glory of the Lord shall appear; if Melody, there Choirs of Angels sing without ceasing; if worldly Pleasure, the Lord shall satiate his with a Torrent of Pleasure; if Wisdom, the Wisdom of God

itself shall shew itself to them ; if Friendship, they shall love God more than themselves, and one another as themselves, and God shall love them more than they do themselves ; if Concord delight thee, there all shall have one Will, and be of one Mind ; if Power, all things shall be easy to the Elect, they shall desire nothing which they shall not have, and they shall desire nothing but that which would have them to will and desire ; if Honour and Riches delight thee, God shall place his holy Servants over many things ; if true Security, they shall be as sure that that Good shall never, or by any Means be wanting to them ; as they shall be certain, that they shall never willingly lose it, nor that God their Delighter shall take it from those that love him against their Will : nor that any thing shall be stronger than God, to separate between God and them against their Desire. Whatsoever the Elect can desire, there they find it, because they look upon him Face to Face, who is all Things. In Heaven and Earth there is no greater Good than God ; and so there can be no greater, or more perfect Joy than to see God, than to possess God : Therefore to see God, will far exceed all other Joys ; for we shall see God in himself, God in us, and us in God. In the Way of this Life, we have Christ with us, but yet covered under the Veil of the Word and Sacraments ; but we know him not by Knowledge. In the Life to come, we shall behold him in Presence, when he shall distribute unto us the Bread of eternal Society ; even



as the Disciples did not know Christ in the Way, but only in the Inn, when he broke Bread with them. That heavenly *Jerusalem* hath not a Temple made with Hands, neither yet Sun nor Moon; for God is its eternal Temple, the Light and Brightness thereof. Unto Faith succeeds Vision, to Hope succeeds Comprehension, to Love succeeds perfect Fruition. In the building of *Solomon's* Temple, neither the Sound of an Axe nor Hammer was heard; so in the heavenly *Jerusalem*, neither Punishment nor Tribulation is felt; for the Matter of this Temple, to wit, spiritual Stones, were already prepared before by Tribulation in the World. The Queen coming to *Solomon*, is the Soul going to Christ in the heavenly *Jerusalem*; it enters with a great Train of holy Angels, with the Gold and precious Stones of divers Vertues; she admires the Wisdom of Christ the King, and the Order of his Servants (to wit, Angels and Saints;) the Meat of his Tables, that is, the Fulness of eternal Refreshment; the Richness of their Attire, that is, the Glorification of their Bodies; the Beauty of his House, that is, the Greatness of the heavenly Palace; the Multitude of his Sacrifices, that is, of divine Praises: It shall confess with Amazement, that she could not believe the one half of those things which now she hath seen with her Eyes. Let then the believing Soul cheer up itself, and consider the good things that are prepared for it; the Spirit is to be directed to that Place whither once it shall go; we must tend thither in time, where

we must eternally abide. He shall not enter in to this Glory of his Lord, who desires not to enter. Thou desirest to enter the heavenly *Jerusalem*, why then dost thou defile thyself with so great, and so many Sins? When as yet it is written, that nothing that is defiled shall enter therein. Thou desirest sometime to enjoy the Tree of Life; first thou must in this Life, by a true Faith, apprehend Christ the true Tree of Life; for it is written, *Blessed are they that wash their Robes in the Blood of the Lamb, that they may have Power over the Tree of Life, and enter by the Gate into the City.* Dost thou expect a Building of God, an House not made with Hands, eternal in the Heavens? Why then dost thou not desire the earthly House of this Habitation to be dissolved? Desirest thou to be cloathed upon? Why then art thou not careful that thou be not found naked? If in this Life the Holy Trinity dwell not in thy Heart by Grace, in the Life to come it will never inhabit there by Glory. If in this Life thou taste not the Beginning of eternal Happiness, thou shalt never feel the full Completion of it.

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### MEDITATION XLVII.

*Of the blessed Vision of God in Heaven.*

*Heaven is the Country of the Saints.*

**I**N my Father's House there are many Mansions, they are the Words of our Saviour. I desire

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to see that Place, O Lord, in which thou hast prepared an eternal Mansion for me. For here I am a Stranger, and a Pilgrim, as all my Fathers were. The Days of my Pilgrimage are few and evil; so that in this Exile of the World I desire an heavenly Country; for my Conversation is in Heaven. I desire to see the good things of the Lord in the Land of the Living. This Life passeth away in a Dream, my Days are measurable, and my Substance is as nothing before thee: What then is my Hope? Is it not the Lord? O Lord Jesus, when shall I come unto thee? When shall I appear before thy Face? As the Hart desireth the Water-Brooks, so desireth my Soul to come unto thee, O God. O true and perfect, and full Joy! O Joy above Joy, overcoming all Joy, out of which there is no Joy? When shall I enter into thee, that I may see my God which dwelleth in thee? Thou shalt fill me with Gladness, with thy Countenance, O Lord: Pleasures are at thy Right Hand, for evermore: I shall be filled with the Plenty of thy House, and thou shalt give me to drink of the Brook of thy Pleasure. God shall be all things, and shall distribute good things to every one, according to the Desire of his own Heart: If thou desire Life, Health, Peace, Honour, there God shall be All in All. Christ's blessed Humanity shall be present with us, and with a sweet Voice shall he preach concerning the most secret Mysteries of our Salvation. His Voice is sweet, and his Face comely; he is crowned with Glory and Honour. But if God

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shall

shall be All in All, then will he be Fulness of Light to the Understanding, Abundance of Peace to the Will, Continuation of Eternity to the Memory. The Son shall satisfy the Understanding with Fulness of Knowledge; the Holy Spirit shall satisfy the Will with most sweet Delight; the Father shall fill the Memory with safe Remembrance of them both. Thou, O God, shalt be Light, in whose Light we shall see Light, to wit, thee in thyself, in the Splendor of thy Countenance, when we shall see thee Face to Face. And here let the faithful Soul admire and adore the Mercy of its Saviour. He doth not only receive Enemies into Favour, but forgives Sins, and gives Righteousness, and leads to the heavenly Inheritance; yea, he makes us like Angels, and also unto himself. O blessed City, O heavenly *Jerusalem*, O Seat of the most Holy Trinity! When shall I enter into thy Temple? The Temple of the heavenly *Jerusalem* is the Lamb, to wit, that Lamb which taketh away the Sins of the World, and was slain from the Beginning of the World. When shall I adore my God in that Temple, to wit, God in God? When shall that Sun arise to me, which illuminateth that holy City? I am as yet banished from my Country, but yet a large Inheritance is laid up for me. Power is given by Christ unto them that believe, to be made the Sons of Gods; but if we be Sons, then are we Heirs, Heirs of God, and Coheirs with Christ. O bear up thyself, O my Soul, and aspire after the heavenly Inheritance. The Lord  
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is Part of my Inheritance, and my Reward is very great. What could the most merciful Bounty of God give more than this? He gives Life, he gives his Son, he gives himself; and if he had known any thing greater in Heaven and Earth, even that very thing would he have given unto us. We live in God, we are the Temple of God, we possess God; here indeed in the Spirit and Mystery, but there in Truth. There our Hope will be Substance; there we shall not only abide, but also dwell for ever.

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## MEDITATION XLVIII.

*Of the most sweet Association of Angels in Heaven.*

*The Court of Heaven is ours.*

AT the Resurrection of the Dead they neither marry, nor are given in Marriage, but shall be like unto the Angels of God. Who can celebrate this Honour of the Blessed with due Praises? Into what Heart of Man hath this Glory of the Blessed ascended? The Elect being renewed with the Glory of the Resurrection, without any Fear of Death, without any Spot of Corruption, shall enjoy the saving Vision of God. *I saw the Lord Face to Face, and my Life is preserved*, said the happy Patriarch. We have seen the Angel of the Lord, and we shall die, said *Mauvab*: But we shall see thousands.

sands of thousands, and ten thousand thousands of Angels, and shall live for ever. But if we shall be like unto the Angels, verily we shall not need to fear any more, that by a Dissimilitude of Sin we shall be separated from God. We shall put off the beggarly Garment of sinful Nature, and our Nakedness shall be cloathed with a Garment of Salvation, and we shall be arrayed with the white Robe of Innocence. No Man is hurt there, none is angry, none envieth, no Desire inflames, no Ambition of Honour or Power knocks at our Door. We shall not be burthen'd with the Weight of Sin, nor shall we be forced to bewail the Spots of Sin with penitent Tears, nor are the deadly Wounds of the Soul any more to be feared. For the Lion of the Tribe of *Judah* hath overcome; we have all overcome in the Power of Sin. If we shall be like unto the Angels, then there shall be no Desire of Meat or Drink. God shall be our Meat, in his Love shall we be satisfied: God alone shall be our Meat, who alone feeds and fails not. The Blessed shall neither hunger nor thirst; the Heat and the Sun shall not hurt them, for he that pitieth them will lead them, and give them Drink at the Fountain of Waters: Rivers of living Water shall flow out of his Belly: There shall a Feast of fat Things be prepared full of Marrow, a Feast of Wines on the Lees. There shall be Health without Sicknesse, Life without Labour, Light without Darkness. Love shall never cease, Joy never decrease, Mourning shall not be heard, nor Sorrow felt;  
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there shall be seen no Sadness, but we shall enjoy perpetual Gladness: There shall be the greatest and-most certain Security. Secure Tranquility, quiet Pleasantness, pleasant Happiness, happy Eternity, eternal Blessedness, a blessed Trinity, an Unity of Trinity, and a Deity of Unity, and a blessed Vision of the Deity. Lift up thyself, O my Soul, and yet deeplier consider the Honour bestowed on us by Christ. We shall be associated into the Company of Angels and Archangels; nor shall we only be associated, but made like unto them. There we shall know our Guardian-Angel formerly deputed unto us in Life: Nor shall we need his Ministry, but rejoyce in his sweet Society. We shall not desire his Protection, but rejoyce in his sweet Company, and behold his Brightness with glorified Eyes. But if we shall be like unto the Angels, then these our frail, weak, mortal Bodies shall be changed, and shall be made spiritual, nimble and immortal: They shall be bright, because near unto God, who dwells in Light inaccessible, and is cloathed with Light: They shall be incorruptible, for they shall be like unto the Angel, yea, like unto the glorified Body of Christ. Hence they are sown in Corruption, but they shall rise in Uncorruption: They are sown in Dishonour, but they shall rise in Glory: They are sown in Weakness, but they shall rise in Power: They are sown a natural Body, but they shall rise a spiritual Body, which shall shine as the Brightness of Heaven for

for ever. O come thou, Lord Jesus, and make us Partakers of that Glory.

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## MEDITATION XLIX.

*Of the Unsupportableness of Hell Torments.*

*Meditate alway of Hell.*

**T**Hink, O devout, Soul of the Grievousness of Hell Punishments, and thou wilt easily overcome every hurtful Pleasure of Sin. It shall be unto thee the Presence of all Evil, and the Absence of all Good. What Evil can they want that are punished for Sin, the greatest Evil? What Good can be present unto them who are removed from God, the chiefest Good. There shall be there the Heat of Fire, and the Extremity of Cold; there shall be perpetual Darkness; there shall be Smoke and continual Tears; there shall be a terrifying Aspect of Devils; there shall be Howling for ever; there shall be Driness, Thirst, Stink of Brimstone, the Worm of Conscience, Fear, Sorrow, Shame, and Confusion of Sins which shall be manifest unto all; Envy, Hatred, Sadness, a Want of the Vision of God, and an utter Deprivation of all Hope. By the Power of God, the Light of Fire shall be separated from its burning Quality: Brightness shall be for the Joy of the Saints, the burning Quality for the Torment of the Damned. It shall shine to the Miserable,



able, not for an Object of Comfort, that they might see and so rejoyce ; but for an Increase of Misery, that seeing they may sorrow the more. The Sight shall be deprived of the Sun and all the Stars, as also of the Vision of Christ, and all the Saints : And it shall be punished with Weeping, Smoke, the beholding of Devils and all the Damned. The Ears of the Damned shall hear Wailings and daily Blasphemies, as also the horrible Roarings of the Devil. The Taste shall be afflicted with Hunger and Thirst, and shall be deprived of all the Pleasure of Meat and Drink. The Smell shall be tormented with sulphurous Stink. The Touch shall feel Fire both burning outwardly, as well as piercing to the inward Marrow. The Bodies of the Damned shall be deformed, obscure, slow, ponderous. The Memory shall be tormented with the Remembrance of Sin ; nor shall it sorrow so much that it hath sinned, as that it hath lost its Pleasure. In the Flesh they shall be tormented by the Worm of Conscience ; there shall be no Sin which hath not there some proper Torment. As nothing in the Kingdom of God is desired, which is not found ; so in Hell nothing is found which is desired, and which they want not. There is nothing avails the Damned, that in this Life they lived in perpetual Fulness and Drunkenness : For then they cannot obtain so much as a Drop of Water. It nothing advantageth them that they have worn rich attire ; for they shall put on Confusion, and their Bodies shall be cloathed with Dishonour. It profits them nothing

thing that in this Life they were advanced to Honour, for in Hell there is no Honour, but a continual Sighing and Sorrow. It will no whit avail them that in this Life they heaped up Riches, for there every one's Poverty is alike. They shall be removed from the beautiful Vision of God. Not to see God, exceeds all the Punishments of Hell: If the Damn'd included in the Pit of Hell could see the Face of God, they could feel no Punishment, no Grief, no Sadness. They shall experience the Wrath of God, and yet they shall never behold the blessed Face of God: They shall feel the Punishment from his Face, whose Face yet they shall never behold. The Wrath of God, like a Torrent of Brimstone, is always the Fire of eternal Damnation. Nor are they only removed from the beholding of God, but also are miserably tormented by beholding of Devils: They feel their Scourges, whose Commands they obeyed in this Life. If the Sight of a Spirit in this Life do almost distract a Man, what shall that horrible Aspect of Devils do, which shall endure for ever? Nor shall the Damn'd only be forc'd perpetually to be conversant with Devils, but also shall feel themselves tormented by them for ever. If in this Life by Divine Permission the Devil be so cruel, how grievously shall he torment the Damn'd that are eternally delivered into his Power? The Damn'd shall not only be tormented by Devils outwardly, but also by the Worm of Conscience inwardly. All the Sins that ever they have committed, shall daily be

be laid before their Eyes : And so much the more grievous shall the Torment be in that the Benefit of Repentance shall never be offered them again. When the Virgins that are ready shall enter in with the Bridegroom, the Gate shall be forthwith shut ; that is, the Gate of Pardon, of Mercy, of Comfort, of Hope, of Grace, of holy Conversion. The Damn'd shall cry, and say unto the Mountains and Rocks, *Fall ye upon us and cover us from the Wrath of the Lamb* : But that crying shall be in vain, for Heaven and Earth shall fly from his Indignation : As it is written, every Island shall fly, and the Mountains shall not be found. All the Evils of this Life are particular : One Man is griev'd with Poverty, another with Sickness ; one with Bondage, another with Reproach ; but there all are tormented with all Evils at once : There their Sorrows are universal in all Senses and Members. In this Life Hope of Ease mitigates all Troubles ; but there no Hope of Freedom is left. Hell Punishment is not only eternal, but is not remitted so much as a Moment. And hence it is, that if all Men born from *Adam* even unto this Day, and they that are yet to be born, should live unto the last ; and if they equally suffered one Punishment, which the Soul is forced to suffer for one Sin in Hell, then every Part of Punishment of one Man, would be greater than all Torments which all Thieves and Miscreants ever suffered. Lord grant us so to think of Hell, that we never fall into Hell.

## MEDITATION L.

*Of the Eternity of Hell Torments.  
It is a Place of Evils without ceasing.*

**T**HINK, O devout Soul, of the Eternity of Hell Punishments, and thou wilt the better perceive the Grievousness of them. There is in Hell a flowing Flame, and it never ceaseth to burn. The Life of the Damn'd is never to die; their Death is eternally to live in Punishments. Neither he that tormenteth is ever wearied, nor he that shall be tormented ever dieth; the Fire there so consumeth, that yet it alway reserveth; Torments are so increased there, that yet they are alway renewed; the Damn'd shall so die, that yet they always live; they so live as always to die. When the Devils shall cease to torment, the Damned shall cease to be tormented; but the Fury of the Devil shall never cease, and so the Torments of a damn'd Man shall never cease. When the Justice of God shall be changed, then the Punishments of the Damned shall be changed: But the Justice of God is unchangable, therefore the Punishments of the Damned are eternal. Man hath abolish'd eternal Good in himself; so that by the just Judgment of God he falls into eternal Evil. God, from the Beginning, created Man after his own Image, that he might eternally live with himself: God reformed Man,  
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being fallen into Sin, by Christ, after his own Image ; he prepared the Means of eternal Salvation for all, and offered the Rewards of eternal Salvation to all : It is fit then that they who will want eternal Rewards, should be subject to eternal Punishments. An evil Will shall never be taken from the Damned ; therefore the Punishment of an evil Will shall never be taken away. The Damned made choice of momentary Pleasure, and the finite Goods of the World before God, the infinite Good ; they rather aspired after the Delights of this flying and short Life, than after the Riches of eternal Life : It is but meet then, that they feel infinite Punishments. The Damned shall seek Life, and not find it ; they shall seek Death, and Death shall fly from them. After a hundred thousand thousands of Years their reviving Torments shall return without End. The Thought of Continuance of Sorrow shall more torment them, than the feeling of the inward Torment. What can be more miserable than so to die, as that thou always livest ; and then so to live, that thou art alway dying ? That Life is deathful, and that Death is immortal. If thou be Life, how dost thou die ? If thou be Death, how dost thou alway live ? What Eternity is, we know not perfectly ; for there is no doubt, but that which is circumscribed with no Measure of Time, is also comprehended by no created Mind. Yet if thou wilt value any thing of the Space of Eternity, thou oughtest to think of the Time before the Word : If thou  
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canst find the Beginning of God, thou mayest also find when the Punishment of the Damned shall have an End. Fancy with thyself some exceeding high Mountain, which in Greatness exceeds the Space of Heaven and Earth, suppose that a certain Bird every thousand Years should carry off from that Mountain a single Grain of Sand; one might hope that after many incomprehensible thousands of Years the Greatness of that Mountain should be ended: But it cannot be hoped, that the Fire of Hell should ever be ended. The Rewards of the Elect are never at an End, and so shall never the Punishment of the Damned be at an End: For as the Mercy of God is infinite towards the Elect, so the Justice of God is infinite towards the Reprobate. Suppose there were so many Kinds of Torments amongst the Damned, as there are little Drops of the great Sea. Suppose that at every thousand Years end a little Bird should fly and drink up a little Drop of the Sea, one might hope that in Time at last the Abundance of the Sea might be drunk up; but it cannot be hoped that ever the Punishments of the Damned shall be ended. O devout Soul, let the eternal Punishment of the Damned be alway before thee: To remember Hell, often hinders from falling into Hell. Be careful to repent, while as yet there is Time of Pardon. What else can that Fire devour, but thy Sins? The more Sins thou heapest up, the more Fuel thou addest to that Fire. O Lord Jesus, who by thy Passion hast

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satisfied for our Sins, keep thou us from eternal Damnation : *Amen.*

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## MEDITATION LI.

*Of the spiritual Resurrection of the Just.*

CHRIST'S Resurrection profiteth not, unless Christ also rise in thee. As it behoveth Christ to be conceived, born, and live in thee; so likewise it behoveth him to rise again in thee. Death goeth before all Resurrection; for that riseth not again which hath not first fallen; so the thing is in this spiritual Resurrection. Christ will not rise again in thee, unless first that *Adam* dye in thee; the inward Man will not rise again, unless first the outward be buried; the Newness will not go forth, unless first the Oldness of Flesh be hid. It is not sufficient for Christ to rise again once in thee; for the old *Adam* cannot be extinguished in one Moment; the old *Adam* will daily revive in thee; daily extinguish thou him, that daily Christ may begin to live in thee. Christ ascended not into Heaven, nor entred into his Glory, before that he arose from Death; so thou canst not enter into heavenly Glory, unless Christ first rise again in thee, and live in thee. He is not a Part of Christ's mystical Body, in whom Christ liveth not; nor shall he be led by Christ to the Church Triumphant,

umphant, that is not a Part of his Body in the Church Militant. Betrothing goeth before Marriage; that Soul shall not enter to the Marriage of the heavenly Lamb, which is not betrothed unto Christ by Faith in this Life, and sealed with the Earnest of the holy Spirit. Therefore let Christ rise again, and live in thee, that thou mayest live with him eternally. This is the Resurrection; blessed and holy is he that hath Part in the first Resurrection; on him the second Death hath no Power. If in the Resurrection of Bodies thou wilt go forth unto Life, Christ ought daily to rise in thee in this Life. The Sun was risen at Christ's rising; so that if Christ spiritually rise again in thee, the saving Light of the Knowledge of God shall rise in thy Soul: How can the Light of the saving Knowledge of God be there, where as yet Darkness of grievous Sins have their Place? The Fear of the Lord is the Beginning of Wisdom; how then can heavenly Wisdom be there, where the Fear of the Lord never had Place? Christ rising again got the Victory over Satan, who in his Descent to Hell destroyed his Kingdom, spoiled his Palace, broke his Weapons; so he in whom Christ riseth again spiritually, Satan cannot prevail against him; nor can he be conquered by Satan in whom the Conqueror of Satan liveth. At Christ's Rising there was a great Earthquake: That spiritual Resurrection with Christ is not made without a serious Commotion and Contrition of Heart; the old *Adam* cannot be extinguished without Striving and Resistance;



Resistance; so likewise Christ cannot spiritually rise again in thee without great Commotion. There is no spiritual Resurrection with Christ unless there be an Abolishing of Sin; there is no Abolishing of Sin, unless an Acknowledgment of Sin go before; and there is not as yet a true Acknowledgment of Sin, unless there be a serious Contrition of Heart. So that there is no spiritual Resurrection of Christ, unless an inward Contrition of Heart go before. Holy *Hezekias* said, *As a Lion he hath broken all my Bones.* Here you see was great Commotion. But he presently adds, *O Lord, they so live, and in them shall be the Spirit of my Life; so wilt thou recover me, and make me to live; thou hast cast all my Sins behind thy Back.* See thou the spiritual Resurrection from Sin. At Christ's Resurrection the Angel of the Lord descending from Heaven, sat upon the Sepulchre; so if Christ spiritually rise again in thee, thou may'st rejoice in the Society of Angels. Where as yet the old *Adam* lives and reigns, there is an acceptable Lodging for Satan; but where Christ truly lives and reigns, there the Angels rejoice to inhabit: For it is written, *That there is Joy in Heaven over one Sinner that repenteth.* But where there is true Repentance, there also Christ spiritually riseth again; where Christ hath not as yet spiritually risen, there as yet the Grace of God is not; and where as yet the Grace of God is not, neither is there the Protection of Angels; where as yet Christ hath not spiritually risen, there as yet the old *Adam* reigns; and

and where as yet the old *Adam* reigns, there as yet Sin reigns ; but where Sin reigns, there the Devil reigns ; but what Communion can there be of Angels with the Devil ? Christ rising again appeared to his Disciples, and shewed himself alive to them ; so if thou be made a Parraker of the spiritual Resurrection by Faith, shew by thy Charity, that thou art a living Member of Christ. The Light of the Sun spreads the Splendor of his Beams every way ; the Light of Faith diffuseth the Fervour of Charity on every Side ; take the Light from the Sun, and thou mayest separate Charity from true Faith. Sins are dead Works ; if thou walk in dead Works, how dost thou live in Christ, or Christ in thee ? Sins belong to the Antiquity of the Flesh : If thou walkest in the Oldness of the Flesh, how dost the new Man dwell in thee ? Stir thou us up, O good Jesus, from the Death of Sin, that we may walk in Newness of Life. Let thy Death kill the *Adam* in us ; let thy Resurrection recal our inward Man unto Life ; let thy Blood wash us from our Sins, let thy Resurrection put upon us the Robe of Righteousness. O thou that art the true Life, we who are dead in Sin breathe after thee. We who are turned away by Sin, sigh after thee, the true Righteousness. We who are condemned for our Sins, sob after thee who art the true Salvation. O enliven thou, justify and save us. *Amen.*

F I N I S.